

Trojan Tales,

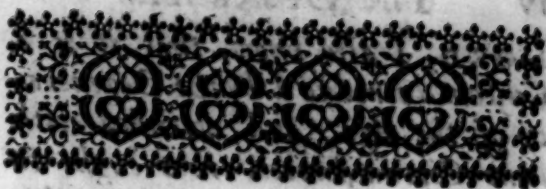
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U L Y S S E S, & A C H I L L E S,
H E L E N U S, and
H E C T O R, & P R I A M.



L O N D O N,

Printed for F. Burleigh in *Amen-Corner*; J. Graves next *White's Chocolate-House* in *St. James's-Street*; J. Richardson at the *King's-Head*, the Corner of *Swithin's-Alley* in *Cornhill*; J. Browne at the *Black Swan*, and A. Dodd at the *Peacock* without *Temple-Bar*. 1714.



TO THE
Right Honourable
Thomas Holles Pelham,
Lord Pelham of Laughton.

MY LORD,



Know it is grown a Custom in our modern Times to ask the Permission of a Person of Quality, before any publick Address of this nature be made to him: But, MY

A 2

LORD,

iv The Dedication.

LORD, I also know, that it is a Custom introduc'd by the Degeneracy of the Age, and attended with some Circumstances, that ought to make both the Patron and the Author blush at the Request. The Rise of this Method is not so antient, but I could point out the first Nobleman that ever resented a Dedication, without a previous Grant of Leave, and the very Pedant who advanc'd that Notion to that Noble Lord. But they being both dead, I shall say nothing of them; and only inform YOUR LORDSHIP, that the Authoreß was Mrs. Behn, who could not be ignorant of her Conduct in things of this kind all her Life, this happening not many Tears before her Death.

This Ceremonial is not yet spread so far as to Crown'd Heads and Sovereign Princes: Addresses are
made

The Dedication.

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made to them, without desiring their leave; and the late King of Prussia did not think himself dishonour'd by Grævius, in dedicating to him his new Edition of Lucian's Works. Yet, MY LORD, I have known a Secretary of State ask an Author of a Book on a publick Subject, how he durst be so bold to dedicate to the Queen, without asking her leave. The Author cou'd not but smile at the Question, and reply, that there never was such a Custom; but that her Majesty being the Mother of her Country, whatever was directed to its Service, came naturally under her Patronage.

By what I have said, MY LORD, it will be plain, that I presume to dedicate the following Sheets to YOUR LORDSHIP, without making you privy to my Design. But as my Access to YOUR LORDSHIP is out

vi The Dedication.

of the common way, so shall my Discourse most evidently be. I must therefore first tell YOUR LORDSHIP, that it is not every Man wish a great Title or a great Estate, that I wou'd make an Address of this nature to: No, he must be an Englishman, a true Briton, a Patriot; or, at least, appear to me to be so. Next, MY LORD, he must be a Man of Sense, and have a Taste for Books; else it might prove an unpardonable Impertinence, in offering a Dish of Ortelans, where a Dish of Tripe wou'd be more agreeable.

Now, MY LORD, all sides agree, that you are a true Briton and Patriot; and those who have had the honour of knowing you, allow you a Taste in Books, and a Love of the Conversation of the Dead, whilst you are the Happiness of the Conversation of the Living; that is,
during

The Dedication. vii

during the Hours of your Retirement. Add to these Blessings of Nature others very considerable of Fortune, and we have none more justly qualify'd for a Patron. Give me leave, MY LORD, to say that all your five Parts, all the Benefits of a large Fortune, can no ways give you so distinguishing a Character, as declaring your self a Patron of the Politer Letters. You will always find great Rivals in all other Qualities, which you may court; nor is there any Pleasure you can enjoy, in which you will not have a thousand Sharers, who will be likewise happy, and in as exquisite a degree. But, MY LORD, if you once assume the Patron, you will shine almost alone in that high Station: for in this Nation, and at this Season, there is no regard to the severer Muses; for only Farce, Whimsy, or Bombast, meet with Encouragement.

viii The Dedication.

ment. The English Taste has been complain'd of from the time of Ben Johnson to this very moment, when it is come almost to the lowest Dregs of Degeneracy. But the reason is, because we have never had one Patron almost since Sir Philip Sidney, who had a Soul and Capacity large enough to be a Patron.

I know, MY LORD, that there have been Men, who have affected the specious Name of Favourers of Men of Letters, but yet never did any one thing for any one Man, who had the least Claim to be in that number. A Buffoon, a verbose Scribler, without either Sense or Letters, or the like, may have found some grace in their eyes. But it is not such as these, that must raise the British Reputation in Writing. It must be Patrons who know and will regard the Merit of a Performance,

The Dedication. ix

mante, without any Respect to the Person of the Author. It must be a SIDNEY, a BUCKHURST, or a PELHAM, who have not only large Fortunes, but large Souls. We may have Statesmen who may emulate Richelieu in his CUNNING, but I see little prospect of any who wou'd rival him in his WISDOM; that is, his Encouragement of Arts and Sciences.

Among all the Discouragements of Authors, this Custom of asking leave to dedicate is not one of the least; for it puts a Man of Spirit to the blush, to obtain that by Application to some about our Great Men, who ought not to have any Application made to them. And, MY LORD, there are a great many Men of Polite Letters, of Learning in every kind, who have no means of approaching the Pomerful; whilst

x The Dedication.

whilst the forward Pretender, by pushing into their Acquaintance and Conversation, gains that Benefit to his Scribling, which shou'd only be obtain'd by the best Performances.

Having said all this, Your LORDSHIP may perhaps demand, What is this Piece you have had this Assurance to address to me? Has it any of those Marks of Merit, which shou'd engage my Regard? I must humbly reply, That it is little more than a Paraphrastick Translation; and that therefore I may speak with the more freedom of the Performance. I take it to be a Polite Piece of Morality, which conveys to the Mind agreeable and useful Lessons; Pleasure with Profit; the Sum and Crown of a perfect Work, if we believe Horace:

Omne tulit Punctum qui miscuit Utile Dulci.

As

The Dedication. xi

As old as the Original is, YOUR LORDSHIP will find many Sentiments worthy a Patriot's View; or perhaps some Prophetical Pictures, which may prove more like some things than they were design'd. If the Translation come short of the Original, I hope it is not much: I have kept as near as I cou'd to the Antique, and have form'd my Diction, as much as possible, to the Genius of the Author, and the Nature of the Subject. If, MY LORD, it give your leisure Hours any agreeable Entertainment, it will compleat the Satisfaction of,

MY LORD,

Your Lordship's most Humble

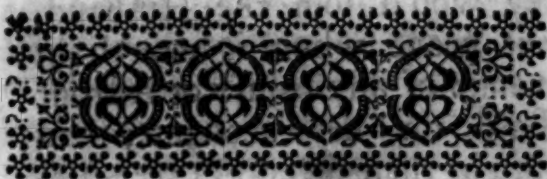
And most Obédient Servant.

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Trojan Tales.



WE need not repeat to you the Occasion of the War with *Troy*, which is sufficiently made known both to the *Greeks* and *Barbarians*, by *Homer*. The Beauty of *Helena*, and the Lust of *Paris*, were its Rise: And now the several Princes of *Greece*, in compliance with their Oaths to *Tyndareus*, when
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they were all Rivals in the pursuit of her Bridal Bed, That they wou'd join the Husband, let it prove whom it wou'd, in revenge of any Injury or Affront offer'd on her account; had brought their several Powers under one common Head, *Agamemnon*, the Brother of the injur'd *Menelaus*, to the Walls of *Troy*: and after many Skirmishes and Battels, had agreed on a Truce for a Month, to debate about the Terms of Peace, the Surrender of *Helena*.

During this Truce, some of the *Trojan* Ladies desiring a View of the *Grecian* Camp, set out from *Troy* under the Conduct of *Hector*, *Helenus*, *Aeneas*, *Troilus*, and several other Persons of Quality and Distinction. In this Train were *Andromache*, *Cassandra*, and *Polyxena*. *Andromache* went

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went with a secret Pride to see the Place, the Men, and Arms, against which her Husband had so often prevail'd. *Polyxena* had entertain'd in her breast Thoughts about *Achilles*, tender enough to give rise to a Desire of an Interview with him; she having been already propos'd in the Treaty as a Wife for that Prince. But *Cassandra*, who saw the future Events of things, did it perfectly in compliance with the other Ladies; as having herself no share in the Delight of the Conversation, but a melancholy View, that she went to those, who were to destroy her Country, kill all her Brethren, and even old *Priamus* himself; and carry her Mother *Hecuba*, her Sister *Andromache*, and her self into Captivity.

The *Grecian* Chiefs were soon acquainted with this Design of these *Trojan* Lords and Ladies; and *Achilles*, already engag'd with the Fame of the Charms of *Polyxena*, desires of the General Permission to be the Entertainer of the *Trojans*: which Desire being soon granted, he set out to meet them, attended with his *Myrmidons*, in the following manner.

An hundred and fifty gallant Youths of *Greece*, on stately Coursers, began the Cavalcade, with Caparisons of green Velvet studded o'er with Stars of Gold. Next these follow'd *Achilles* on a black Horse, whose Furniture was blue Velvet fring'd with Gold, on which was curiously wrought the Shield of *Pallas* with the *Gorgons*, and his Impress LOVE. He was attended by
Ulysses,

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Ulysses, Diomedes, Patroclus, and several other illustrious Lords of the *Grecian* Host: who advancing slowly, met *Hector* before his Band of *Trojan* Lords and Dames. In his Face sat an uncommon Majesty, and unusual Fierceness; which wou'd inform the *Greeks*, that this was the Man, whose Valour had committed such Slaughters, even to their very Tents. The two Companies meeting, *Hector* first began to speak, in this manner.

Ye *Grecian* Lords, whom Fate has made our Enemies, and Fortune and mutual Consent have now render'd Friends; the *Trojan* Ladies, (whose generous Thoughts esteem none Enemies but in Arms) hoping to find you as firm in the Promise of Truce, as resolute in your warlike Per-

formance, since noble Minds prefer Honour before Conquest ; having observ'd from the Walls of *Troy* your Experience in martial Discipline, are come under the Conduct of unarm'd Warriors, to see if the *Grecian* Politeness in civil Conversation be equal to their Prowess in Battel.

This Curiosity has prevail'd with the Ladies to venture thus far ; and if they are permitted the liberty of proceeding farther, their Desires being thus easily satisfy'd, they mean on their safe Return to show their Gratitude, by their just Praise and Thanks. But if their Labour be in vain, and farther Progress deny'd, I swear by the Honour of my Arms, as soon as the Truce is expir'd, to punish the rude Discourtesy, even at the very Tent of your General, in spite of all
the

Trojan Tales. 7

the magnify'd Valour of *Achilles* himself, and all his formidable *Myrmidons*: And that you shall challenge in Armour, what I now denounce in the Habit of Peace, know that I am *Hector* who speak it.

This Charge of the Ladies being thus perform'd with an undaunted Magnanimity, the *Grecian* Lords pausing with Admiration; *Achilles* divided betwixt the Beauty of *Polyxena*, that took up his whole Sight, and the Words of *Hector* that pierc'd his Ear with so unexpected a Salute, collecting himself on a sudden, return'd him this Answer with a great deal of Calmness, worthy the Son of a Goddess.

The *Grecians*, Noble *Trojans*, whose Resolutions are always

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measur'd by Justice, make their Words as inviolable as their Laws, never quit their Leagues in Peace, more than the Field in Battel: nor are we behind any Men in our Devoirs to the Ladies. After this, in the name of all the *Grecian* Chiefs, I confirm to the Ladies, and their noble Attendants, an honourable and hearty Welcome to the Tents of the *Greeks*. Conditional Threats are borne with the more ease; and therefore for your Safety take the Faith and Honour of *Achilles*.

This Promise of *Achilles* discovering his Person, *Hector* and he embrac'd as Friends, and not in so rough a manner, as afterwards under the Walls of *Troy*, when *Hector* fell before the Prowess of his Adversary. The rest of the Company follow'd their exam-

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example ; and then joining Troops, they rode on toward the Camp of the *Greeks*.

Achilles, whom *Chiron* had instructed in Musick, and all the Arts of Conversation, as well as in warlike Maxims, knew how to entertain a Lady in a Chamber, as well as encounter an Enemy in the Field ; and after the first Ceremonies were past, follow'd the Dictates of his Inclinations, and singled out *Polyxena* for a separate Conversation.

I see, Madam, said he, that your Father, Royal *Priam*, is not less skilful in Politicks, than his Sons are in the Action of the Field ; since this Attempt to captivate our Hearts by the Power of your Eyes, is more likely to prevail over us, than all his Endeavours to weaken or break our

B 5 Force.

Force. *Hercules* found *Deianira* the most dangerous of all his Labours; and *Mars* himself had rather contend with all the Deities than with *Venus* alone. Beauty indeed has in it a Force more than mortal; and he that is invincible in Arms, soon finds a Weakness in himself, that denies him the power to make a vigorous Resistance to the Charms of the Fair. I speak this, Madam, because it seems that the Politicians of *Troy* are sensible of this Truth; since finding all the Valour of *Hector* and *Troilus*, the great Champions of *Asia*, not sufficient to bear down the Force of the *Greeks*, they have now sought from the Advantage of the Truce, what they cou'd not hope from the Fury of War; and sent such a Troop of charming Enemies upon us, whose
Eyes

Eyes make more successful Assaults, than the Lances and Swords of their Warriors ever cou'd.

Polyxena with a modest Blush return'd this Answer: I find you *Grecians* are not less expert in your Flattery of us Women, than valiant in your Encounters with the Men. Yet I can never suffer you to sacrifice the Glory of our Soldiers to the Charms of our Ladies. But I shou'd do an injury to the Beauty of the *Grecian* Dames, as well as to the Policy of my Father; since as your Ladies are superiour to our *Trojan* Beauties, it wou'd argue Ignorance, not Policy, in *Priam*, to take so ineffectual a method. But I am not so unacquainted with the Character of the *Grecian* Gallants, as not to know their

their Address in Compliment, or to fear that if *Cupid* shou'd a little touch their Hearts with a transient Desire, they can easily vanquish a Pain that grows uneasy to them. *Helena* has told us, that *Theseus* cou'd profess Love enough, yet soon cou'd arrive at Tranquillity, when either Fruition or Disappointment had put an end to his Satisfaction. *Ariadne* was a proof of one, as *Helena* of the other. You have not therefore any great reason to fear much from our *Trojan* Charms : Absence and your *Greek* Wives will soon cure your Despair, or start some other Quarry agreeable to your Pursuit.

Achilles was a little surpriz'd at this Lady's Reply, since the *Grecians* Opinion of the *Barbarians*

rians promis'd no such Repartee. But to prevent any Answer from *Achilles*, she presently enquir'd whose rich Pavilion that was which they saw just before them. The foremost of *Azure*, said he, with a Dragon pierc'd thro with a Spear, is the Tent of *Agamemnon*, the Generalissimo of the *Grecian* Forces. The Father of *Iphigenia* (interrupted *Polyxena*) and Brother of *Menelaus*? The same, reply'd *Achilles*; to which, and the *Grecian* Camp, *Achilles* gives you welcome.

Agamemnon, attended with the aged *Nestor*, and other Lords, were ready, at the entrance of the Tent of *Achilles*, to receive the *Trojan* Guests; who all dismounting, the *Greeks* and *Trojans* hand in hand advanc'd, and with the Ladies were conducted into the Pavilion: where was
ready

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ready to receive them *Iphigenia*, fav'd from Sacrifice by *Diana*; *Briseis*, and *Cressida*, dress'd in their most sumptuous Apparel, and in nothing inferior to the Daughter of *Priam*. *Agamemnon* welcom'd the Lords, and saluted the Ladies; and after the common Compliments betwixt the Fair Ones of either Party, they sat down to a splendid Repast. I shall omit the little Discourses of Ceremony which past between the Ladies, and all the Discourse which entertain'd them during their Dinner; which being over, *Ulysses*, naturally desirous of looking into the Manners and Inclinations of Men, broke silence in this manner.

Curiosity perhaps, said he, is the most destructive Folly of Mankind. This was the Ruin
of

Trojan Tales. 15

of the famous *Oedipus* King of *Thebes*; and I think that your *Trojan Paris* is not like to pay less for the same ruinous Frailty, who for the Fame and Report of *Helen's* Beauty, cou'd pass over the Seas for an imaginary Jewel; since in his own Country he cou'd not but find those, that had certainly an equal, if not a superior Value and Excellence. But the Appetite of Man is so corrupted, that what is obvious and easily come at, tho more precious in it self, than what he obtains by Labour and long Fatigue, is more dear to him. Thus the Margite is less valu'd where found, than the Pearl brought from a Climate more distant: for Pleasures gain'd by Danger and Pains are look'd on as the most worthy Esteem. Open Praise is counted secret Flattery, yet the mouth of an Enemy seldom

dom strains the Truth in the commendation of a Foe. Permit me therefore to say, noble *Trojans*, that your Ladies, if the rest be like those, we now behold, and their Conduct agree with the Behaviour of these present, are beautiful in their Persons, sober and silent, and by a sure consequence chaste and religious. The Perfection of the Female Character consisting in these Particulars, I cannot sufficiently admire, that *Paris* cou'd make choice of a Mistress devoid of these Charms, and hazard the Welfare of his Father, his Friends, and his Country, for the sake of a Woman, who had only her single Beauty to recommend her; so frail a Good, that it vanishes e'er it be perfectly possess'd.

Cressida,

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Cressida, full of the Priestly
Pride of her Father *Calchas*, in-
terrupted *Ulysses* in this man-
ner :

Nay it seems to me, my Lords
(said she) as great a wonder,
that *Priam* and *Hector*, and the
rest of his Brethren, so famous
thro the World for their Valour
and Wisdom, shou'd take Arms
in defence of a Woman, whose
want of Honour brings Destruc-
tion at once to their Fame and
their Country. Justice, that
gives every Man his Due, can
never give any resource to those
who rob a Man of his Wife,
whom Nature and all Laws give
him the surest Right to. Nor
does Fortitude and true Valour
consist in a fearless contempt of
Danger ; but in being resolute,
undaunted and brave in a Cause
that

that is just. *Helena* is stolen, a Fact infamous in it self; *Mene-laus* is injur'd, which deserves a Reparation; and yet the Princely Warriors of *Troy* defend the Guilty from Justice: a Victory, if it shou'd prove so, too shameful to boast of.

Hector, unable to bear these Reproaches of his Justice, even from a Lady, made her this Reply.

As Justice, Madam (said he) is a Virtue, that gives every one his own, so it is likewise vindictive. My Brother, 'tis true, has brought a Lady from *Greece*, not adorn'd with all the Modesty of the Sex; but then you must remember that my Aunt *Hesione* was forc'd from this Country to Servitude in *Greece*, and

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to become the Concubine of the Victor who bore her away. If we therefore defend what our Brother has done, it is not in regard to the Qualities of *Helen*, as the same or greater Injury offer'd our Aunt. The Distance of Time does not lessen the Crime, and the first time of Reprizal is sufficient to justify our espousing his Cause.

If Honour then (said *Achilles*) consists in Revenge, I doubt not but our Resolution and Valour to extinguish the Abuse of *Menelaus*, will bear us witness to the World, that we prefer a dangerous Glory to a private Tranquillity; and chuse rather to seek an amends for our Injuries, than to sit down tamely with a Dishonour.

Troilus,

Troilus, willing to shew that the *Trojans* were as incapable of Fear as the *Grecians*, made *Achilles* this Answer :

My Lords of *Greece*, the words of a Soldier ought to hang at the point of the Sword ; nor shou'd he threaten with the Tongue, but Lance: and indeed there is a time for all things. We come to your Tents to see their Order, and enjoy a peaceful Conversation with those, with whom we have often had a more manly Controversy in the Field ; and not to run faintly over in Words, what we perform'd more vigorously with our Swords in our hands. And to offer Violence to the Ears of Ladies with the rough Discourses of War, is to offer the Trumpet to *Venus*, who wou'd be more satisfy'd with the

the soft Flute ; and took a pleasure in disarming *Mars* himself of his warlike Fury, and inspiring him with a Tenderneſs and Softneſs, otherwiſe unknown to his Temper. *Greece* complains of Injury, *Troy* is impatient of Diſhonour ; both thinking themſelves aggriev'd, ſeek Revenge and Satisfaction. The Truce expir'd, let the Doubt by the Favour of the Gods, the Force of our Arms, and Fortune, be decided.

The *Grecians*, and indeed all the Company, gave great Applauſe to the Answer of *Troilus*, poiſ'd with an equal Ballance of Temper and Valour. *Ulyſſes* concern'd that he was the Author of the Diſpute, endeavouring to eſcape the Odium of his former Diſcourſe, thus purſu'd it.

I hope (noble *Trojans*) that you will not think me so forgetful of the Time and Place, as to design to mingle the harsh Business of *Mars*, with the agreeable Beveridge of *Bacchus*; or to join the warlike Sounds of the shrill Trumpet, with the soft warbling Notes of the trembling Lute; or by my mentioning the Loves of *Paris*, to bring in the Question of the Merits of our present Wars: I only meant to rouse the Ladies from too long a silence, by accusing *Paris* of Folly. I thought only to discover the predominant Force of Fancy, which makes Beauty more prevalent than Vertue. *Helen* was fair, and a Queen; witty, and therefore the sooner won; but yet dishonest, a severe Check to Desire, which
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the Amorous soon pass over by the Eye, that shews how little Judgment there is in Affection.

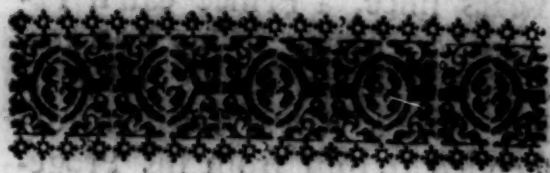
This being said, the Ladies on both sides took up the Discourse; and after some pleasant Recriminations, *Ulysses* thus began.

To divert us from all our Errors on this head, give me leave to relate a Story, so distant, and of such general Instruction, that it may please all, without offence to any: And I shall take it from the History of my own Country, about one hundred years before our time.

We heard (said *Cassandra*) before any of the *Grecian* Ships touch'd on the Coasts of *Troy*, that *Agamemnon* was full of Majesty,
Achilles

Achilles of Courage, *Nestor* of Wisdom, *Ulysses* of Eloquence, and the rest of the Chieftains of their several Vertues and Perfections. To make proof of which, because Fame is prodigal of her Praise, we ventur'd on this Interview. We therefore assure you of our silence, whilst the sage *Ulysses* shall go thro his Narration.





THE
T A L E
O F
U L T S S E S.

*That all unlawful Love meets
with an untimely Fate.*



IN the fortunate Isle of
Ithaca, where I now
have the Happiness to
be King, as the His-
tories of this Country assure us,
C there

26 *The First TALE,*

there reign'd, about a hundred Years since, a Prince call'd *Polyneftor*, happy in his Fortune, and the Love of his Subjects. He wore a Royal Diadem, descended to him from his Progenitors, and was born to Command. He was rich in his Royal Demefnes, and had both the Will and Ability to be liberal in all that he did. He was of fo celebrated a Wisdom, that all fought for his Advice as to the Temple of *Apollo*: and with these Perfections, he had the Reputation of a great Soldier. Master of these Virtues, and these Accomplishments, he was fear'd by his Enemies, and beloved of his Friends. To this we may add the admirable Proportion of his Body, which cou'd not be excel'd by any thing but the Beauty of his Mind.

Thus

related by Ulysses. 27

Thus plac'd in the midst of all the Happiness, that Nature and Fortune cou'd bestow, nothing cou'd have put an end to his Bliss but a Wife, by no means worthy of such a Husband. She was indeed royally descended; and Nature, to the Advantage of her Birth, had added Beauty and Education; all the bright Parts that a Prince cou'd desire for a Companion of his leisure hours. Her good Qualities were so eminent, and her Conduct so prudent, that all who knew her cou'd not but conclude, that she was the Crown of her Husband's Happiness, and an Honour to Greece. But there is a certain Fewel of Vice that lies hid for a while, and when Opportunity comes, catches on fire, and consumes all those bright Appearances, which for

28 *The First TALE,*

some time gave a large Promise of Virtue. And many Women have the Art of concealing corrupt Inclinations by a cautious Conduct, so far as to silence the Censures of Observers by the appearance of Qualities, to which in reality they have not the least pretence. *Aspasia* (for that was her Name) was one of these artful Hypocrites, whose subtle Diffimulation made the want of a present Object of Vice pass for a Merit in Virtue; till a Person she lik'd made her throw off all those Disguises, which might else hinder her Enjoyment of those Pleasures, which were most agreeable to her Nature.

There was a young Gentleman at that time in the Court of *Ithaca*, whose Birth was more illustrious than his Fortune. To repair

related by Ulysses. 29

repair this Defect, he had apply'd himself to the Study of all things, that cou'd promote him in the favour of his Prince, both in the Endowments of his Understanding, and the Exercises of the Body, which in Greece are accounted Accomplishments of a fine Gentleman. He was careful in his Devoirs to his Superiours, affable to his Equals, and condescending to his Inferiours; and so gain'd the Love and Esteem of every Degree.

Eumarus (for that was the name of our young Courtier) happy a-while in the Favours of his Prince, and skill'd in all the Arts of preserving these Favours, had no great reason to fear any Check to his Desires, or any Disappointment of his Wishes, which rose no higher, than still to maintain his Interest in *Polymnestor*.

30 *The First* TALE,

But there is nothing certain in this World; the most prosperous State, against which there seems no possible Attack, is of a sudden oftentimes undermin'd in a moment by some strange Event, as little expected, as fatal. *Eumarus* was only miserable by too much Success; the Advantage of his Character, which shou'd promote his Interest, was the thing that destroy'd it. For *Aspasia*, who in appearance offer'd all her Vows to *Diana*, or at most to Connubial *Juno*, was indeed a secret Votary to *Venus* in all her loosest Indulgence. Whilst her Countenance show'd nothing but the severe Aspect of the Matron, she had her hot Thoughts full of the rankest Desires of the most Prostitute.

This unhappy Princess having frequently observ'd the manly Per-

related by Ulysses.

31

Perfections of *Eumarus* in Mind, as well as Body, she thought Fortune had been injurious to him, that it had not made him a Prince in Condition, as well as in Merit. Thoughts of this nature being too often entertain'd by her, made the Beauties of the Youth every day grow upon her; till unable to resist the force of evil Love, after many weak and fruitless Endeavours, she intirely surrenders her self to its Conduct, and puts so little Restraint on her self, that her humble Condescensions to his publick Conversation, had given Suspicions to all about her, had not the Clearness of her former Character constrain'd a favourable Interpretation of all her Actions, however otherwise questionable. However, *Eumarus* had not been so unacquainted with Love, but

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that

32 *The First TALE,*

that he cou'd easily discover the Queen's Affection, which she had no mind to conceal from him. She was so impatient in her Passion, that neither Time, Place, Company, Musick, or any other Diversion, cou'd mitigate the Rage of her Desires. And unwilling to trust any Confident, she made use of the first Opportunity, offer'd by Fortune, to reveal her Mind to *Eumarus* himself.

It was in a Summer's Evening, when all was calm and silent, that *Eumarus* retir'd into a pleasant Grotto in the Privy Garden, full of the Thoughts of the new Discovery he had made of the Queen's Affections; when she, missing him every where else, and led by her own melancholy Thoughts, enter'd that Retirement, and finding him

related by Ulysses. 33

him there, she stop'd his Retreat, by taking him by the Hand, and commanding him to sit down by her. And there (Lust having vanquish'd all Modesty) she reveal'd to him the Passion she had for him, and the Aim of her Desires.

Eumarus, either not yet grown unconcern'd in Guilt, or out of fear of the Event of so dangerous an Amour, began with the best Reasons he cou'd find to persuade *Aspasia* from so criminal an Affair; shewing, first, how heinous an Offence Adultery was against the Gods, and that the Violation of the Nuptial Vows seldom, at long run, escap'd some terrible Revenge. He farther laid before her that *Polymnestor* was his Sovereign, and a Prince to whom, besides his natural Allegiance, he ow'd a Tribute of

and

C 5

Grati-

34 *The First TALE,*

Gratitude for the many distinguishing Favours, he had heap'd upon him, more than on others of equal or superior Merit.

These and the like Arguments were urg'd in vain to a Woman impotent of Will, and goaded by an unlawful Desire, to such a degree, that Death or Fruition must be her Lot. Yes, yes, interrupted the Queen, you had need pretend a Fear of Ingratitude to the King, and yet make no return to a Love, which in competition with you throws aside all Considerations whatever. Fame, Reputation, Innocence, nay Life, are nothing in the Balance with thy Embraces. But if thou disguise only thy Fear in the specious Dress of Conscience and Gratitude, know thou hast a more certain Fate to expect from me; Favour, Riches and Advancement

related by Ulysses. 35

vancement, if you are complying; Death in Tortures, and Infamy, if you deny: Yes, I will accuse thee of accomplishing those Joys against my Will, which with Safety you may enjoy with my Consent and Desire, and so have the Punishment and Disgrace of the Crime, without the Pleasure.

Eumarus finding, that to persuade *Aspasia* any farther, was but only to provoke her to his immediate Destruction, soon made those artful Yieldings to the Queen, which shou'd not only efface all her Anger, but make her appear the Granter, not Seeker of the Favour she wish'd for. *Aspasia* transported with Success, utter'd a thousand Vows of a perpetual Fidelity, which no Time or Fortune shou'd ever diminish. And so after a
hasty

36 *The First TALE,*

hasty Embrace, she retir'd to her Chamber, having fix'd the Time and Place of another Interview: But left the young Sinner not free from the Pangs of Remorse, while such Reflections as these throng'd to his Mind, either to stagger, or confirm his Resolution in the Pursuit of a Wickedness, that he had so lately begun.

Alas *Eumarus*! these Joys, how transporting soever, carry such a Guilt with them, that tho they may a-while pass unheeded, yet they never end without some Revenge, either from the hands of the offended Deities, or from the Mortal injur'd in his Right. The Gods take not away what they are pleas'd to defer, nor is that Delay in Punishment any Assurance of Pardon. Fear then, *Eumarus*,

rus,

rus, to pursue a Crime, which thou oughtest to fear, if not past all Fear. Adultery ! yes Adultery punish'd justly by Death, as a Breach in the Band of human Society. All this is Truth, but then it is a Princess that persuades, a young and a beautiful Princess; a Queen that bears in one hand immediate Death, in the other Dignity: Who can resist it? But, alas! *Eumarus*, the higher Virtue is plac'd by Honours, so much greater is the Fall to Vice; the greater the Persons, that offend, the more foul and loathsome is the Offence. Guilty Love is soon cold, and Vows made in Lust are as frail as those made in Wine; pronounc'd without Conscience, and broken without Remorse. But then, on the other hand, who but a Fool will refuse

38 *The First TALE,*

use offer'd Gold, or a Madman
reject Preferment that seeks him?
Even the Wise seek after Digni-
ties, and the grave Counsellor
after Gain. Great Gifts are like
little Gods, nor is there any
thing sweeter than Promotion,
nor less to be regarded than vul-
gar Fame or Report. Mind not
therefore the Rumours of the Se-
vere and Old; let Conscience
sleep till Old Age wake it: and
be rich, if not chastly or justly,
yet be rich.

Having thus appeas'd the lit-
tle Alarms of expiring Con-
science, he resolv'd to continue
his criminal Amour, to obtain
the End he propos'd, Honour
and Wealth. Thus did the Queen
and he remain for some time
drown'd in their sensual Enjoy-
ments, as often as Opportunity
permitted; but fearing at last,
lest

lest their Intercourses shou'd be discover'd, and their Passion end in their mutual Destruction, they agreed to fly from *Ithaca* with all the speed and secrecy, they cou'd to *Samos*, there to live privately and unknown, and give themselves up entirely to those Enjoyments, in which now they were too much curb'd by Fear and Apprehension. *Eumarus* provides a Bark and Mariners for this purpose, and *Aspasia* got together such a Treasure, as must secure their after Life from any Assaults of evil Fortune; which was convey'd to the Ship by a Man of his, whom only they admitted into the Secret. The Wind standing fair, *Eumarus* gave the Queen notice; who getting out of a Postern Gate, made her way to the shoar, where taken into a Cock-boat, she was soon trans-

40 The First TALE,

transported to the Ship, and with her Lover sail'd immediately away from *Ithaca* to *Samos*. And being favour'd by a fair Gale, they soon made their desired Port; where, bountifully rewarding the Seamen, the Master of the Ship, to disguise his Voyage, made for another Coast; and the Lovers remaining on the Isle of *Samos* as Strangers, and retiring into a Country-Village, liv'd peaceably for some time unknown.

But to return to *Polymnestor*; having waited some time for his Queen's presence at his Evening's Repast, and the Hour of the Night being now too late for her taking the Air, the King made strict enquiry after her among her Ladies and Servants, but to no purpose: and finding *Eumarus* absent at the same time,

he

related by Ulysses. 41

he began to reflect on those Appearances, which his Love made him formerly neglect. No Man could give any account of *Eumarus*, where he was, or whether gone. The King in a Rage now searches every secret place with his Sword drawn; but finding his Search to no purpose, he check'd his Passion, and suppress'd his Resentment, that he might no further publish the Infamy of the Queen. The next day one of her Ladies being more strictly examin'd, confess'd that *Aspasia* was gone, with all her Jewels and Gold, away with *Eumarus*; but could not tell the place of their criminal Retreat. *Polymnestor* sent Messengers all round the Island, to try if he cou'd find out the place where they took shipping, in order for a farther discovery; but all this Enquiry prov'd

42 *The First* TALE,

prov'd to no manner of purpose,
since all the King cou'd know,
was, that she was fled with her
Eumarus.

Polymnestor had so strong a
Passion for *Aspasia*, that he was
blind to all her Faults; and not-
withstanding this infamous De-
sertion of him for a Vassal, his
Love deriv'd such a Grief from
her Absence, that his Melancho-
ly threw him into a Fever: which
brought him so low, that all his
mournful Subjects despair'd of
his Life. But Time and the
Will of the Gods alleviated the
Anguish of his Mind for his
Loss, and that made his Body
able to contend with the Disease;
and Hope of regaining an infam-
ous Fugitive, made him able
to vanquish entirely his Malady,
and once more return to his for-
mer State of Health. That be-

ing

ing now re-establish'd, he walk'd abroad, and had soon the satisfaction to hear where his false *Aspasia* was retir'd with her Paramour, and that they liv'd as Man and Wife in a Village of the Isle of *Samos*, but in a low degree in appearance. The King cou'd now calmly smile at the Force of an unbridled Passion, which makes no distinction of Fortune or Condition; and order'd the Person from whom he had this Intelligence, to stay ashoar till he had consider'd what measures to take in an Affair of this nature.

The Injury he had receiv'd pleaded very hard against any tender Thoughts for her; while past Love was not so far extinguish'd, but it found power to suppress all the Dictates of Revenge and Punishment: for it

taught

44 The First TALE,

taught him, that no Crime was so great, but what might be expiated with an honest Repentance. He remember'd farther, that the Prince of *Samps* was his profess'd Enemy, who would be so far from putting an end to this Affair of his Wife, on his application to him for that end, that he wou'd not only protect and encourage the Guilty, but wou'd laugh at his Misfortune, and rejoice in his Infamy. Wandering thus thro various Thoughts, he at last resolv'd to send her a friendly Letter to invite her Return to *Ithaca*. The following words, as near as I can remember, were contain'd in this uncommon Epistle.

Polym,

Polymnestor to Aspasia,

Health.

TO begin my Letter, *Aspasia*, with Reflections on thy past Follies or my daily Sorrows, would be by their Repetition to aggravate my Griefs. I shall therefore only say, that Love as it is variable, so is it irresistible: for as it forc'd thee to a new Choice, so it constrains me to value my old one, and even on her Repentance to receive her to my Bosom with the same Joy, as if she had never been defil'd. *Venus* has her Charms to enchant, and Fancy is a Sorceress that melts down the Senses and our Reason by a dreadful Fascination. And the first Offence

46 *The First* TALE,

‘ fence seems to claim a Pardon
 ‘ of course from a Breast that is
 ‘ not devoid of Humanity, and
 ‘ a Sense of the Frailties of hu-
 ‘ man Nature. Others have
 ‘ forerun thee in the like Fault,
 ‘ yet have been forgiven. Re-
 ‘ turn therefore, return, O my
 ‘ *Aspasia*, return with a sincere
 ‘ Resolution of Amendment;
 ‘ and I swear to thee by the
 ‘ just Gods, I will grant thee
 ‘ the like Pardon. But leave
 ‘ behind thee in Exile the guilty
 ‘ Partner of thy Folly. Do this,
 ‘ my *Aspasia*, and doubt not my
 ‘ Sincerity; for Treachery can-
 ‘ not lurk in so much Love as
 ‘ my Heart declares for thee.
 ‘ Farewel: And whatever thou
 ‘ dost, I have forgiven thee; but
 ‘ alas! can never forget thee.

Having

Having finish'd this Letter, he dispatch'd it by the Messenger to *Samos*, ordering two or three Noblemen disguis'd to attend him in his Voyage, that his Commands might be sure to be executed exactly. Having receiv'd their Instructions, they departed like Merchants furnish'd with Commodities for Traffick, and with a prosperous Wind soon arriv'd at *Samos*: where, whilst they seem'd to barter their Goods the better to disguise their real Business without suspicion, the Messenger who had given *Polynestor* the Intelligence, pass'd on to the Village where the Queen had fix'd her Abode. But coming to that place, he found a strange Alteration in the state of *Aspasia's* Affairs: For meeting with her Servant (who, uneasy with

48 *The First* TALE,

with her Mutability, had an aversion to her Actions, which added one Crime to another) he inform'd him, that *Aspasia*, weary of her Choice of *Eumarus*, had at a Banquet given him a Potion, which left him dead the next morning in his Bed: An End worthy his adulterous Ingratitude!

His Death being pass'd over with a few dissembled Tears, which Women have always at command; a bare Month of Mourning had scarce been gone, before she was fallen in love with a Gentleman in the same Village (the Cause, as 'twas imagin'd, of the Death of the unfortunate *Eumarus*) who aiming at her Beauty and Riches, had press'd his Addresses with so much success, that he thought himself the happiest of Men.

This

related by Ulysses. 49

This strange Inconstancy in the Queen stagger'd his Resolution of delivering the Letter of *Polymnestor*; yet after some Consideration, he found an opportunity of delivering it to her own hands. But when she had seriously perus'd it, and found so uncommon a Tenderness, and extraordinary Proof of Love, where it was so very little deserv'd, her Conscience touch'd her so with Remorse, that she once resolv'd to accept of her Husband's kind Offer: but Lust and Shame, join'd with Suspicion, that he cou'd not be sincere in so generous a Promise, made her throw the Letter into the fire, and charge the Messenger to retire with all the speed and secrecy he cou'd out of the Isle of *Samos*, lest she shou'd punish the Discovery of her Con-

D

dition

50 *The First* TALE,

dition and Dignity with Death.

The Messenger, taught by the Fate of *Eumarus* to avoid so desperate a Hand, that seem'd ready to sacrifice any thing to her Will, made all the speed he cou'd to the Noblemen, who, as Merchants, were disposing of their Goods, in expectation of his Return with a Message agreeable to their Monarch's Desire. When he came to them, he gave them a full Account of the sad Tragedy of *Eumarus*, and her new Engagements with another Gallant; and they bless'd the Gods, that the ill Success of their Voyage had preserv'd their good King from receiving such a Viper to his Bosom, who seem'd now entirely abandon'd to the Gratification of her Lusts.

They being oblig'd to stay in this Country a-while, to wait
for

related by Ulysses. 51

for a Wind, *Aspasia's* Servant, endeavouring to find out the Messengers, by chance came to the Port whence they were ready to set sail; and seeing a Nobleman of *Ithaca*, whom he knew notwithstanding his Disguise, he took him aside, and desir'd to speak with him. The Servant excusing himself for being guilty of being an Accomplice with the Queen, inform'd him, that the Night after she had receiv'd the Letter from *Polymnestor*, all drown'd in Tears and Despair, she deliver'd him a Paper, with a Charge to give it to the King, on forfeiture of his Life; and that she, before he cou'd get ready to come away, had kill'd her self.

The Noblemen seeing, by the Event of this Amour, the Punishment of Adultery, bless'd the Gods for their Justice; and

D 2

taking

52 *The First* TALE,

taking the Paper, wou'd have persuaded the Servant to have gone with them to *Ithaca*. But he made a Vow, that in expiation of his former Crimes, he wou'd spend the poor Remainder of his Life in Exile in that Island. The Wind now coming about, the Noblemen immediately made Sail for their own Country; and being arriv'd on the Coast of *Ithaca*, they took the speediest way to the Court, and gave *Polymnestor* an Account of the miserable End of *Eumarus* and *Aspasia*, and deliver'd to him the Paper he had sent him, which contain'd these melancholy Lines.

ASPASIA, once the unhappy Wife of the happy *Polymnestor*, as abandon'd and mean in her Deeds and Inclinations, as he generous and royal

related by Ulysses. 53

‘ royal in his Thoughts, wishes
‘ him a long and contented Life.
‘ I was sensible that my Fault
‘ was too heinous, too impious
‘ to hope for Pardon of a Crime,
‘ which so severe an Honour
‘ cou’d not so forgive, as to blot
‘ out the Memory of an Injury
‘ which cou’d not be repair’d.
‘ Infamy and Shame, the insepa-
‘ rable Companions of Adultery,
‘ forbid me ever with my Eyes
‘ again to behold the happy Cli-
‘ mate of *Ithaca*, since Death is
‘ more eligible, than a Life full
‘ of Shame. Your Fame there-
‘ fore being, in the last mo-
‘ ments of my Life, the dearest
‘ thing to me, I chose rather to
‘ satisfy your Justice on my self,
‘ than experience that Indul-
‘ gence to my Folly, which was
‘ no way deserv’d by the misera-
‘ ble *Alpasia*.’

Polymnestor touch'd with, so dismal a Fate of a Woman, he lov'd, kept a solemn Funeral to her Memory; but submitting to Necessity, and allowing the Justice of the Gods in this particular Event, he was comforted in his Sorrows, and liv'd long after belov'd by his Subjects, and valu'd by all Men.

Ulysses having thus ended his Tale, both sides seem'd to pay him an Acknowledgment for the Entertainment. And tho *Hector* perceiv'd that this tragical Story was introduc'd as a Motive for the Restitution of *Helén*, yet dissembling his Opinion, he only gave Praise to *Ulysses*, and condemn'd the Ingratitude and Treachery of *Eumarus*, who had made so unjust a Return to his

Trojan Tales. 55

his Sovereign for the many Favours he had so generously bestow'd upon him.

Let then (said *Diomedes*) *Paris* beware, lest he as ill escape an unfortunate End, for returning the Royal Hospitality of *Meneleus*, by corrupting his Wife. I can't see (interrupted *Troilus*) any occasion for drawing this Parallel, unless the *Greeks*, weary of their warlike Attempts, hope to wrest her from us by Words, whom they cannot by the Force of their Arms: For our part, we hold it the Business of Soldiers to talk pleasantly at the Table, and fight valiantly in the Field.

Agamemnon unwilling, that these Replies shou'd proceed to hotter words, desir'd that in all

their Discourse neither *Menelaus* nor *Paris* shou'd be any more mention'd. Every side having approv'd of this Proposal, and each promis'd to observe it, *Achilles* being inform'd that Supper was ready, desir'd the General to place his Guests; which being done, and many diverting Discourses having entertain'd the Company, the *Trojans* began to think themselves welcome.

Supper being over, and all things remov'd, *Nestor*, always listen'd to in *Greece* as a second Oracle of *Delphos*, deliver'd himself to the Company, in this manner:

Most noble Greek and Trojan Lords, since *Hector* and *Achilles*, the two hopes of *Asia* and *Greece*, are now met together, in the
Com-

Company of so many other great Princes, leaving the Ladies to their own Conversation, it wou'd be noble Entertainment to lay down so perfect a Description of a *Soldier*, that, by reducing our Principles to Practice, he may live happily, and die honourably. The Point therefore to be discuss'd is what is necessary to the Perfection of a *Soldier*, which, with his permission, I wou'd refer to *Hector*, who by his Enemies themselves is allow'd to be one. Whilst *Achilles* is by (reply'd *Hector*) for me to undertake this Task, wou'd be to offer an Injury to his superior Merit. I deny not that I have borne Armour, and to have press'd among the thickest of my Enemies Squadrons with Success; and therefore I look upon Fortitude, or Magnanimity to be the

chief Accomplishment of a Soldier.

Fortitude (assum'd *Achilles*) is certainly a *Virtue*, without which there can be no perfect *Captain*; yet in my eye *Liberality* is the *Quality*, that most accomplishes his *Character*. Those are indeed (said *Helennus*) two necessary *Virtues*; but that which is superior to both is *Wisdom* and *Knowledg*; for by this alone many *Monarchs* have triumph'd without *Blood*.

Agamemnon expressing his Desire of having these three Points discuss'd, address'd himself to them in these words. You have so nicely distinguish'd these three necessary *Qualities* of a *Soldier*, that they indeed challenge a share in the *Administration* of all

all human Life. For *Wisdom*, enlarg'd with Learning, is so necessary and valuable an Excellence, that a Prince can be no more happy, or beneficial in his Civil Government, than he can in the Conduct of his warlike Undertakings. *Fortitude*, the fairest Blossom, that springs from human Minds, is as necessary and useful in Peace as War: Were a Prince Master of both these, yet if he were tainted with Avarice, he wou'd, especially as a Soldier, lose more Fame for want of Liberality, than he gain'd by the Reputation of his Fortitude and Wisdom. But such a Prince, or General cou'd never be accounted politic or wise, who wou'd suffer a Vice to over-run him, which being odious to all Men, must make him hated by every one. And since these three

Points

60 Trojan Tales.

Points are set down for the Question, I think it wou'd be proper that each speak to his own, and that *Heleus* deliver his Sentiments first upon Wisdom.

After some Difficulties sprung from Modesty, or Ceremony, *Heleus* began.

Wisdom is a sort of Divine Influence on the Mind, that restrains it from those things, to which the sensual Appetite wou'd otherwise compel it; or in other words, I look upon it to be a strength of Reason and Understanding, exalted by Knowledg, which directs the Conduct by the fairest Probabilities arising from the nature of Human Kind. And, as Reason is the distinctive Mark between a Man, and a Brute, so is Wisdom between
Man

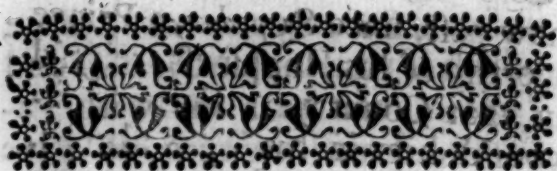
Man and Man. For of what Avail is it to boast of Royal Parents, or the Possession of pretended Dominions? of what force is the Crown and stately Diadem to the Majesty of a King, if to these Favours of Fortune he have not Wisdom adjoin'd? The Civil Polity is not maintain'd with its first Vigour, Martial Discipline is neglected, Courage is look'd on as Rashness, and the Measures of Liberality uncertain, if Wisdom direct not to whom to give, and to whom not. That Wisdom is absolutely necessary in Civil Government, seems plain from the Instance of a wise Man of *Greece*, who, as the greatest Curse, wish'd the *Samians* a King illiterate and a Fool; as if no greater Plague cou'd befall a Commonwealth, than to be govern'd by a Prince without

without Wisdom. 'Tis said, that the Oracle of *Delphos* being ask'd, why *Jupiter* was the King of all the Gods, since *Mars* was the greatest Warrior; his Answer was, that, as *Mars* was valiant, so *Jupiter* was wise: implying, that Wisdom is of more force to subdue, than Valour. And indeed I cannot see of what value Courage can be without Wisdom, since tho a General has Valour enough to face his Enemy, yet if he want Wisdom, or Knowledg in the Art of War, he must lose all Advantages offer'd him, which will turn to the Benefit of the Enemy, and the Destruction of his own Army. Several Instances of the Ruin of a Country and Army, for want of this Excellence, you may see in the History of *Candiope*, sometimes the glorious,

glorious, but in the end the
 unfortunate Queen of *Lydia* ;
 which if you, noble *Grecians* and
Trojans, can hear me with Pa-
 tience, I will venture to give
 you. The Company attending
 with silence, the sage *Helenus*
 thus began.



THE



THE
T A L E
O F
H E L E N U S.

*Of the fatal Events to Kingdoms
and Armies, for want of Wisdom.*



LDIA is a Country
bounding on Phrygia,
and therefore being so
near us, we are the
better acquainted with its Story.
More

The Second TALE. 65

More than two Centuries are now past, since *Sarpedon*, a Prince worthy of his Happiness, reign'd in that Country. Fortune favour'd him in his Wars abroad, and Wealth furnish'd him with Pleasure at home, and Bounty with the Hearts of his People. There was no Content that human Nature is capable of, that he wanted, except a Son to inherit his Crown, for he had only one Daughter to succeed him. But she was endow'd with all the Charms and Graces of the Female Sex, and all the acquir'd Accomplishments, that a Royal Education cou'd furnish.

The Hopes of a Crown, and Beauties so uncommon, had made her the Demand of many of the neighbouring Princes; among whom the most formidable, and most hated, and fear'd, was *Cle-*

anthus

66 *The Second TALE,*

Cleanthus King of *Caria*, a Country joining to *Lydia*, and by this Prince spread to a great Extent ; having, by Treachery, or Force, vanquish'd or taken in *Pisidia*, *Lycia*, *Lycaonia*, and *Isauria* ; and with whom both the *Phrygia's*, in conjunction with *Lydia*, had lately had a long and a bloody War : which being now ended in a Truce of two or three years, *Cleanthus* made use of this time to secure *Lydia* to himself, by a Marriage with *Candiope*. For tho he knew, that the *Carians* and *Lydians* had had an hereditary Animosity against one another, yet he made no manner of doubt, but that if he cou'd by fair or foul means get into possession of that Kingdom, he shou'd reduce it to such a Condition, that it shou'd not long be in the Power of *Lydia* to contend with his Will.

Cleanthus

related by Helenus. 67.

Cleanthus was a Man, that had not any Fear of the Gods, nor did he believe they took any manner of Notice of human Affairs; so that he had no check at all on his Actions, but want of Power to put them in execution, how unjust soever, or injurious to the rest of Mankind. This made him never regard his Oath, or his League, tho ever so solemn, if he thought the Breach of them wou'd be any way advantageous to his Power, or what he call'd his Glory, or prejudicial to any of his Neighbours, whose Success was his Misfortune, and whose Misery his Joy: so that he seem'd born with an Enmity to Human kind, and with the Furies to be made for their Punishment, if not Destruction.

Tho

68 *The Second TALE,*

Tho he was almost always in War, yet he was far from being Master of any personal Valour, or Skill in martial Affairs; but, as he acted all by his Captains, or Generals, so were they Soldiers of such Experience and Courage, that it was observ'd, they never enter'd the Field, but they return'd victorious: and therefore *Cleanthus*, out of his natural Vanity, call'd them the *Invincible*.

By these Means, and some Difficulties *Sarpedon* found in his own Dominions, he was forc'd into this Peace, which gave occasion, on *Candiope's* Account, of a new War. For with a seeming Fondness of *Sarpedon*, he wou'd needs have an Interview with him, by that means to have a personal View and Conversation with the young Princess, whilst yet she was under
the

related by Helenus. 69

the Direction of her Father, whose ill Habit of Body gave some Promises of a shorter Life, than by his Age he had need to apprehend.

A Place on the Frontiers of both Kingdoms being fix'd on and prepar'd for their Reception, the two Courts met, in as great Pomp and Magnificence, as the occasion requir'd.

The Ceremony of the meeting being over, and *Cleanthus* having had a Conversation with *Candiope*, he was infinitely charm'd with her Beauty and her Wit, and then first began to feel the Power of Love, which cou'd in a moment subdue a Conqueror, who till then had always been us'd to triumph; a sort of *Omen*, if justly pursu'd, of the many Victories her Generals shou'd have over him in the succeeding War.

The

70 The Second TALE,

The King of *Caria* soon apply'd himself to *Sarpedon*, not doubting a favourable Reception of the Proposal from a Prince, who was so near him, and so powerful, that his Daughter cou'd not expect to enjoy her Crown long, if not secur'd by so near an Alliance with him. The King of *Lydia* (to whom the Love and Care of his Subjects were no indifferent matter) secretly detesting the Offer, as that which, in the Event, must bring *Lydia* to be a Province to *Caria*, refer'd him to the Choice of *Candiope*, whom he had promis'd to leave free in that point.

The Business of the Interview being over, and the time of separating come, *Cleanthus* urg'd his Pretensions with the greater eagerness, and not without some Threats; which were all
neg-

related by Helenus. 71

neglected or turn'd off, as *Sarpedon* thought it of use to his purpose.

Both Monarchs being return'd to their own Dominions, as little satisfy'd with each other's Intentions, as they were before they met; *Cleanthus* no sooner arriv'd at his Palace, but he began to make Preparations for War; by which he alarm'd not only the *Lydians*, but both the *Phrygia's*, who, united by their common Fears, enter'd into a Confederacy against the common Enemy, with mutual Vows never to give over the War, till they had reduc'd the King of *Caria* within such moderate Bounds, that he shou'd not be able to disturb the Peace of his Neighbours whenever he pleas'd; being satisfy'd, that there was no other way of dealing with a Prince,

72 *The Second* TALE,

Prince, whom no Treaties nor Oaths cou'd bind, but by rendering him incapable of doing any Injury.

The *Carian* Prince was too good a Politician to be behind-hand in his Preparations against those he was to contend with. He therefore soon drew out his Armies, and sent them to the several Seats of War, under Generals of Experience and Valour, before his Enemies were ready to resist him, in such a manner, as might give them hopes of any tolerable Success.

In the mean while, *Sarpedon* was taken desperately ill; and now having no hopes of Life, he sent for his Daughter to his Bed-side, with the most worthy of his Ministers of State, who all, with unfeign'd Tears of Sorrow,

related by Helenus. 73

row hear these his last farewell
Precepts and Advice.

‘ *Candiope* (said he) you see
‘ my grey Hairs now leading
‘ me to my Grave, while thy
‘ Youth allots thee Time and
‘ Fortune to contend with; so
‘ that I ought to think how
‘ to die, and thou to take care
‘ how to live with Honour and
‘ Glory. Sicknes and Age, the
‘ two Crutches on which Life
‘ walks on to Death, have ar-
‘ rested me to pay Nature her
‘ due, which is a Debt I find
‘ my self most willing to dis-
‘ charge. My Crown and my
‘ Kingdom are thine by Succes-
‘ sion; in the possession of which
‘ I hope thy Virtue and Wisdom
‘ will be such, that tho my Sub-
‘ jects will want my Person, yet
‘ that they will find in thee the

E

‘ Per-

74 *The Second TALE,*

‘ Perfection of my regal Quali-
 ‘ ties. That nothing therefore
 ‘ may be wanting to satisfy my
 ‘ Wishes, and increase thy Dig-
 ‘ nities, with attention give ear
 ‘ to what Age and Experience
 ‘ have taught me, which thy
 ‘ Youth is not yet able to con-
 ‘ ceive.

‘ Know, Daughter, that Op-
 ‘ portunities neglected are shroud
 ‘ Indications of Folly ; whereas
 ‘ Actions justly weigh’d seldom
 ‘ beget a fruitless Repentance.
 ‘ Dignity is fickle ; it stands on
 ‘ a pleasing Situation, but the
 ‘ Passage up to it is extremely
 ‘ slippery. Its Eminence sets it
 ‘ for a mark of Envy, and evil
 ‘ Fame is more generally believ’d
 ‘ against the Powerful than Good.
 ‘ A Crown, my *Candiope* ! — yes,
 ‘ a Crown is a thing that all
 ‘ desire, tho’ few obtain ; and
 ‘ most,

related by Helenus. 75

most, if they are sensible, find
it, when obtain'd, nothing but
a gilded Burden, and grievous
to support. The outward
Charms it presents to the Eye
of Ambition, make those, who
are given over to that Polly,
forget that they are Men, and
flatter themselves with a more
than imaginary Divinity in
their Persons. Thou shalt have
a Crown, *Candiope*, but let
not that swell thee with an
impious Pride above Mortali-
ty; for Majesty it self is not
privileg'd against Contempt,
if thy Actions, are not royal
and agreeable to thy Post. Thy
Glory is great, but thy Care
must be greater, if thou dost
desire to live belov'd, and
die honour'd. Self-Love is not
fit for Princes, nor Pride an
Ornament to a Diadem. A

76 The Second TALE,

' Prince is made least of all for
 ' himself; all his Thoughts, all
 ' his Care, and the sole Aim of
 ' his Life, are devoted to the
 ' Good of his People. Have a
 ' care of Flatterers; they are
 ' detested by the wise, and only
 ' favour'd by wicked Kings, who
 ' wou'd fain be thought what
 ' yet they dare not be. If you
 ' wou'd think well of your self
 ' (a Frailty pretty general in both
 ' Sexes and all Degrees) let it be
 ' for thy real Virtues, not thy
 ' Dignities nor Riches; lest if
 ' Fortune shou'd frown, and
 ' thou shouldst happen to fall,
 ' thou raise the Pleasure of the
 ' Beholder, not his Envy or
 ' Pity.

' When my Body is clos'd in
 ' the Grave, and thy Head en-
 ' rich'd with a Crown, think
 ' that thou art a Woman, a
 ' Maid,

' Maid, tho' a Queen. Be mild
 ' therefore, as becomes thy Sex;
 ' and chaste, as agreeable to thy
 ' Honour. Let the Senators be
 ' thy Fathers, and the Laws the
 ' only Directors of thy Thoughts
 ' and thy Actions; lest if thou
 ' pervert the Law by thy Will,
 ' thy Subjects will esteem thy Go-
 ' vernment foolish, and an effe-
 ' minate Tyranny; and thy
 ' neighbouring Princes, finding
 ' that thou no longer dost reign
 ' in the Hearts of thy People, will
 ' be encourag'd to attempt the
 ' Conquest of thy Kingdom so
 ' weaken'd by thy Folly. The
 ' surest way to avoid this Evil,
 ' is to avoid placing thy Favour
 ' on any Particulars: *Favourites*
 ' have always a separate Interest
 ' to drive on from that of their
 ' Prince, their own private Gain;
 ' and a Prince that once surren-

78 *The Second TALE,*

' ders his Ear to the Whispers of
 ' a Favourite, can never do Jus-
 ' tice or hear Truth. 'Tis the
 ' Numbers of Counsellors, who
 ' will give the most safe Advice;
 ' many cannot conspire against
 ' the common Good, since their
 ' own is involv'd in it. But one
 ' or a few Favourites make their
 ' Prince only the Tool of their
 ' Ambition, Revenge, or Awa-
 ' rice; never regarding the Ho-
 ' nour or Safety of their Sove-
 ' reign, provided their own pri-
 ' vate Aims are obtain'd.

' But tho I wou'd have thee
 ' avoid having Favourites, I by
 ' no means disallow the employ-
 ' ing any one Person best quali-
 ' fy'd for War, or the Finances.
 ' There is a peculiar Genius re-
 ' quir'd for some Posts, which to
 ' lay open to every Pretender,
 ' wou'd be to ruin the just Ends
 ' of

related by Helenus. 79

‘ of Government. In judging
‘ of this, consists the greatest
‘ difficulty of reigning. War
‘ now appearing pretty near, let
‘ me recommend to thee for Ge-
‘ neral the Brave *Ilioneus*: his
‘ Conduct and Courage promise
‘ a Success I cannot expect from
‘ any one else; he is qualify’d to
‘ confound thy Enemies, and to
‘ confirm thy Allies: a Defect in
‘ either of which, may prove of
‘ fatal consequence in so dange-
‘ rous a War.

‘ As for Love, I shall not need
‘ to say much: You are young,
‘ but you must remember you
‘ are a Queen, and all Thoughts
‘ below Majesty are unworthy
‘ *Candiope*. But of all Princes, I
‘ charge thee never think of *Cle-
‘ anthus*; for tho he may like
‘ thy Person well enough, it is
‘ thy Kingdom that touches his

80 The Second TALE,

' Heart with the strongest Pas-
 ' sion. Besides, the Duty you
 ' owe your People obliges you
 ' to lessen, not heighten his Pow-
 ' er, too great already for the
 ' Peace of this part of *Asia*.
 ' And know, that whenever you
 ' make peace with him, with-
 ' out the Reduction of his Do-
 ' minions to a more reasonable
 ' compass, from that day you
 ' may date the Ruin of your
 ' Country. Chuse rather there-
 ' fore to die, than to enter into
 ' any Treaty of Marriage or
 ' Friendship with him; but al-
 ' ways be jealous of a reconcil'd
 ' Enemy, whose Principles make
 ' him lie under a necessity of
 ' being thy Foe for ever, what-
 ' ever Disguise the Necessity of
 ' his Affairs may make him put
 ' on. Follow this Advice, and
 ' I shall depart in peace, and my
 ' last

related by Helenus. 81

‘ last Breath deliver nothing but
‘ Blessings upon thee? At these
words he fetch’d a deep Sigh,
and gave up the Ghost.

Candiope finding her Father’s
Body falling breathless into her
Arms, burst out into a Flood of
Tears, and so moving a Torrent
of Complaints, that her Maids
were oblig’d to bear her away to
her own Apartment, and use all
the Comforts her State wou’d al-
low, to prevent a fatal Event of
her Sorrows.

The Grief was general for the
Loss of this admirable King;
and from the highest to the low-
est, the Lamentations of the Peo-
ple were very loud, till the Fu-
nerals were over, which were
celebrated with the utmost Pomp
and Magnificence, that Wealth
set to work by Desire cou’d pre-

82. The Second TALE,

pare : When the present Calls of War rais'd *Candiope* from her filial Weepings for a dead Father, who had only paid that Debt to Nature, which every one must do at one time or other, to provide for the Safety of her People, her living Children, with a true motherly Zeal for their Welfare.

Ilionous she immediately declar'd her General against *Cloanthus*, and furnish'd him with a noble Army, and all warlike Stores and Necessaries for its Support. Her Confederates did the same, and the chief Seat of the War was fix'd on the Confines of *Lydia*, *Phrygia Salutaris*, and *Phrygia Major*. It wou'd be too tedious to run thro the particular Actions of this War ; it is enough to say, that *Candiope* had no Campaign without Glory and Victory,

related by Helenus. 83

Victory, and *Ilionens* was the Terror of the *Carians* whenever he fought. *Cloanthus* was now made sensible of the Variety of Fortune, and had reason to fear, that if the War continu'd, he had been reduc'd to such Terms of Peace, that he cou'd never have disturb'd Mankind any more in his time, with his Armies or his Treachery. But Fate had otherwise decreed; and *Lydia* it self, that ought chiefly to have wish'd the Downfal of the *Cartan* Monarch, was the Country that put a stop to the victorious Course of her Arms; and just as the Sword was lifted up, to cut off all the usurp'd Terrors of an irreconcilable Enemy, arrested the Hand, and gave him more Power than he cou'd ever have obtain'd by Arms; striking up a separate Peace with him,

84 *The Second TALE,*

him, and leaving the King of the greater *Phrygia* wholly at his mercy. The matter was thus.

This War had been of several years continuance; for *Gleanthus* was arriv'd to so formidable a Power, that less time cou'd not reduce him, nor even that, without a continu'd Series of Wonders. This render'd the Power of *Ilioneus*, and his Friends and Dependants, absolutely necessary for the accomplishing the War. But this made many Lords, who had a View only to their own private Gain, uneasy to be kept out of Places, while there was no means of removing a Ministry, whose Union had produc'd such publick Services to their Country, unless this War cou'd be put an end to, and so *Ilioneus* render'd no more necessary to the Glory of the Queen.

Can-

related by Helenus. 85

Candiope had now forgot the last Precepts of her dying Father, and had listen'd to more agreeable Lessons from *Simon*, and his Creatures, who had got the entire ascendant over her Soul, and took care to watch her so narrowly, that no wholesom Advice cou'd interfere with their Designs. *Cloanthus* was a Prince that spar'd no Costs for Intelligence, nor any Mony to compass his Ends; having always ow'd more to that, than to the Valour of his Troops, or Experience of his Generals. *Draco*, the General that first lost him a Battel, was Prisoner at large with many more in *Lydia*; and by his Address he took care to make a large amends by an advantageous Peace, when least expected, to over-balance his Misfortune in the Field. A long War, however

86 The Second TALE,

ever successful, is apt to make a People uneasy, who are not extremely remarkable for being very clear Thinkers, or having a View much farther than to-morrow; and the Success they had receiv'd was a great Motive to them to think they had not any need of more, since the Arms of *Curia* cou'd not now stand their ground wherever they met them. The Queen was her self of a compassionate nature, and was terrify'd at the Representation of the Oceans of Blood, that had been spilt on this occasion: Which, with other Arts made use of to insinuate a Fear of some ambitious Designs of *Ilioneus*, as affecting the Crown, prevail'd on her first to dismiss him from all his Employments, and soon after to clap up a Peace with *Cloanthus*; in which the *Phrygians*
of

of the lesser *Phrygia* were oblig'd to join with her.

The King of the greater *Phrygia* was thus deserted by his Allies, and oblig'd to maintain an unequal War with a Monarch now far an Over-match for him. But *Cloanthus* did by no means push the War with that Vigour he cou'd have done, having an eye still to *Lydia* and *Candiope*; assuring himself, that having gain'd that point, all other his Desires wou'd fall in of course.

Lydia now mad with Peace, disbands all her Armies, and leaves her self naked of Defence, fearing no Enemy, since *Caria* was now her Friend. *Cloanthus* takes his advantage of the foolish Security of the *Lydians*, and getting his Forces together, unexpectedly enters the Country, and had march'd almost to the Walls
of

88 *The Second TALE,*

of *Sardis*, before the Queen had any Intelligence of the Breach of his Faith. The People were enrag'd, and now saw too late the Loss of *Ilioneus*, and the Folly of trusting to the Friendship of *Cloanthus*. They now openly reproach'd the Advisers of Peace as Betrayers of their Country, and demanded them of *Candiope* to the Punishment they deserv'd. The Queen being but too sensible of her fatal Mistake, in not keeping to the Precepts of her Father, resolv'd to redress that Error by the best means she cou'd.

Sinon being nearly touch'd at the fatal Success of his Measures, and the Misery brought on his Country by his Credulity in the Faith of the *Carian* Tyrant, as well to avoid the Rage of the People, as to endeavour to retrieve the Honour he had lost,

↓

made

related by Helenus. 89

made his escape from the City in a disguise, and took his way to *Ilioneus*, who at that time commanded one of the Armies of the King of *Phrygia Major*, to consult with him for the Delivery of his Country from so imminent a Ruin. The General receiv'd him with all the Generosity imaginable, but with a more than equal Concern for the ill News, that he brought him. But both laying aside all former Animosities, gave themselves up to consider the properest Measures to take at this Juncture.

Cloanthus having in the mean while invested the City on every side, sends in Heralds to demand *Candispe* in Marriage, as the only Terms of Peace. The Queen, who by forgetting her Father's Instructions, had brought these Evils on her self, was now resolv'd

90 *The Second TALE,*

solv'd to observe his last Injunction, and rather die than consent to be his Wife. Committing therefore the Guard and Defence of the City to the Senators and People, she calmly retir'd to her Apartment, and spent her time in Devotion to the Gods, to expiate her past Follies, and Neglect of her Duty.

The Senators took the best care they cou'd, by arming the People, and providing them Officers: Manning the Walls, and making vigorous Sallies, convinc'd *Cloanthus*, that he was to expect a Resistance, that he as little expected as desir'd. He therefore once more sent a Herald to try to win the Consent of *Candiope*. The Herald was admitted into the Town, and then into her Presence, and deliver'd his Message in the following manner.

' The

‘ The high and mighty King
‘ of *Caria* sends greeting to *Candiope*, the beautiful and famous
‘ Queen of the *Lydians*, desiring
‘ her to believe he does sincerely
‘ share in her Troubles, as he
‘ is willing to do in her Affec-
‘ tions: But desires that she
‘ wou’d not be surpriz’d, that he
‘ comes in such a manner, as an
‘ Enemy denouncing War, since
‘ his Passion for her cou’d bear
‘ no Repulse, and that he knew
‘ no other way of vanquishing
‘ her Aversion, but by conquer-
‘ ing her Kingdom; which he
‘ wou’d restore, upon her taking
‘ him for her Husband. On
‘ these Terms her People shall
‘ again enjoy their Liberty and
‘ Peace, more favour’d by him
‘ than his own native Subjects.
‘ Yet his Passion is grown to
‘ that

92 The Second TALE,

‘ that height, that if she deny
 ‘ to admit him to her lawful Em-
 ‘ braces, she shall in contempt
 ‘ be forc’d to suffer them, as a
 ‘ Concubine: the Senators grey
 ‘ Heads shou’d go with violence
 ‘ to the Grave, the Children be
 ‘ destroy’d in the midst of the
 ‘ street, and the Citizens meet
 ‘ no other Mercy, than the Point
 ‘ of the Sword.’

Candiope scarce able to hear out
 these Threats of a faithless Ty-
 rant, return’d this Answer:

‘ The Law of Nations secures
 ‘ the Heralds from Death, else
 ‘ had thy Insolence, for bearing
 ‘ so infamous a Message, met
 ‘ with a Fate futable to the Af-
 ‘ front. Say therefore thus from
 ‘ me to thy Master *Cloanthus*;
 ‘ That *Candiope* being full of
 ‘ Tears

related by Helenus. 93

‘ Tears for the Misery she has
‘ brought on her Country by her
‘ Folly, in believing he cou’d be
‘ just and honest, has no room
‘ left to grieve for the presump-
‘ tuous Threats of a Tyrant;
‘ That she scorns the Offer of
‘ his Friendship, as a Prince un-
‘ worthy of her Majesty, much
‘ more of her Love; That her Ci-
‘ tizens and Senators think them-
‘ selves as wise as he is valiant,
‘ and as able to defend, as he to
‘ assault. Let him therefore do
‘ his worst; for he cannot fright
‘ them with the Threats of
‘ Death, who are not afraid to
‘ meet Death it self in her Cause.’

With that she turn’d her back
on the Herald, leaving him a-
maz’d at the Greatness of her
Soul, and the Majesty of her
Answer: And being conducted
out

94 *The Second TALE,*

out of the City-Gates, he soon arriv'd at the Royal Pavillion, and gave an account of his Reception, and the Effect of his Negotiation. *Cloanthus* at once surpriz'd and provok'd, swore he wou'd no more use Intreaties, but Force; and therefore order'd one of his Generals, call'd *Alethes*, to give the City a terrible Assault. He, whom nothing cou'd better please than Action, presently on this Charge drawing out his Men with their Scaling-Ladders and other Instruments of Attack, every where began with the utmost Fury; so that had they not been receiv'd by as desperate a Valour, the City that day had been taken and plunder'd. But so brave a Resistance made the *Carians* give way, and retreat with precipitation, till rally'd by *Alethes*,

†

they

they renew'd the Assault; but with so great a Slaughter were receiv'd, that the General himself was oblig'd to sound a Retreat, and retir'd to the Camp with a considerable Loss.

Not deter'd by these Repulses, they daily renew'd their Attacks, but still in vain; which so enrag'd *Alerbes*, that venturing too far in scaling the Walls, he was slain, and his Men beaten back to the Camp with great effusion of Blood. *Alerbes* being dead, *Cloanthas* deputed *Perillus* in his room; a Man as eminent for his Liberality, as the other was for Valour. *Perillus* promising to effect that by lavish Rewards, which *Alerbes* cou'd not gain by his gallant Endeavours, told his Lord, that there was no City so strong, into which an Ass laden with Gold cou'd not enter;

96 *The Second TALE,*

enter; that great Gifts were little Gods; that so great was the Power of Mony, that if his Majesty wou'd be pleas'd to grant him the distributing of his Treasures, he wou'd pawn his Life for the speedy Surrender of the City.

The King desirous to hazard all for his Hopes of Revenge, gave him the free Use of his whole Treasure. He first took care the Soldiers shou'd have all their Pay, and then he bestow'd bountifully on the meanest Sentinel, much beyond his desert; faithfully promising them, that if they took the City, they shou'd divide both the People and their Riches among them, the King only desiring the Queen *Candiope* for his share. Having thus heartned his Men with ready Mony, and speedy Hopes of greater

greater Treasure, early the next Morning he led them to the Assault, which was the most furious the Citizens ever felt; but they fighting, not for Pay, nor Reward, but for their Lives and Families, receiv'd them so warmly, that *Perillus* was fain to retreat with great Loss, and greater Dishonour.

Missing his Aim this way, and unable to make good his Assurance to the King by the Force of his Men and his Mony, he came to a private Parly with one of the Senators, to whom he promis'd two Talents of Gold, if by his means the City might be deliver'd into the hands of *Cloanthus*. The *Lydian* being too cunning for the *Carian*, after some seeming Difficulty, agreed for the Sum, and on the Place of Meeting to put the Agree-

F

ment

98 *The Second TALE,*

ment in execution. *Perillus* carrying his Gold, attended with a sufficient number of Troops, was drawn by the Senator into an Ambuscade, where he and his Men were all cut to pieces, not leaving one to carry the News. But the Rejoicings made in the City, and the Heads of the Slain expos'd on the Town-Wall, gave the Enemy sufficient Information of their Disaster.

This Misfortune still increasing the Fury of *Cloanthus*, provok'd him to so swift a Revenge, that he was resolv'd in Person, with his whole Army, to assault the Town on every side. But *Cleophanes*, a Nobleman of his Train, understanding that the Citizens were much weaken'd, and grown weary of the War, and that the Senators defended the Town more by
their

'related by Helenus. 99

their Wisdom than Strength, desir'd of the King, that he wou'd quit that Resolution, and let him have the Honour of overthrowing that City, with his Head, which all his Men of War had attempted in vain with their Hands. *Cloanthus* knowing his Abilities and Address in Speech, and his Experience and Knowledg of the Nature of Mankind, granted his Desire; but added a Royal Promise of the highest Dignities in his Gift, provided he was successful in this Attempt.

Upon this he advis'd the King to make a Truce for ten Days, which was eagerly accepted by the Citizens, who by these means had a little Rest from their Fatigue, and the Liberty of visiting the Camp, as the *Carians* had of entering the City, in such

100 *The Second* T A L E,

small Numbers, as cou'd give no reasonable Suspicion of any sinister Designs. *Cleophanes* advis'd further, that the King shou'd send into the City four and twenty of his principal Noblemen, as Hostages, for as many Senators to come into the Camp, to treat with him of Peace. This Request of so powerful an Enemy was thought reasonable to be comply'd with by *Candiope* and her Council, tho she even then felt the ill Consequence of treating with the *Carian*. While these Senators were thus negotiating in the Camp, *Cleophanes* goes into the City; and, by his Agents, having gotten a multitude of the rude and common People together in the Market-Place, he began to insinuate himself into their Affections, in this manner.

Worthy

related by Helenus. 101

Worthy Citizens of *Sardis*,
and ye illustrious Inhabitants
of *Lydia*, whose past happy
Hours of Peace are now dar-
ken'd with the stormy Clouds of
a desperate and bloody War;
and whose long Happiness is
now almost at a period, trem-
bling at unspeakable Miseries
impending over your Heads: I
cannot my self, tho Fortune has
made me, in Duty to my Sove-
reign, your Foe, pass along your
Streets without Sighs, nor fore-
see your hastning Destruction
without Tears and Lamenta-
tions. Has this City been fa-
mous thro the World for her
Walls, her Turrets, and stately
Edifices, and given the Behol-
der's Eye a Pleasure uncommon,
by the Magnificence of her ho-
nourable Piles of Building? And
shall it now be laid waste as a

102 *The Second TALE,*

desolate Place, so that Strangers shall ask as they go by, where stood the glorious City of *Lydia*? Shall such Numbers of Men, that as yet croud her Streets and her Market-Place, whose Years are few enough, many days hence to pass in Peace to their Graves, perish at the Walls of the City by the cruel Edg of the Sword? Shall those charming and tender Women, whose Celestial Faces wou'd call Tears of Pity from the most barbarous, either fall a Victim to the Rage of an ungovernable Army, or be led captive into a strange Land, sorrowful Widows, or deserted Orphans? Shall the little Babes and tender Infants be torn from the Breasts of their miserable Mothers, and be strangled in the Streets, or dash'd to pieces against the Stones? Shall the innocent

related by Helenus. 103

nocent Virgins, whose Chastity is so precious to them, and the pious Matrons, fall a Prey to the lustful Soldier, and suffer infamous Rapes even before their Parents or Husbands? Nay, ye unconsidering *Lydians*, shall Fire and Sword make good what I now, in a friendly manner, forewarn you of, that you may in time prevent what else it will soon be too late to remedy? Can you be so senseless to believe your old doting Senators, who sooth you to your Destruction, by persuading you, that they will oblige the great Monarch my Master to remove, and raise this Siege? Consider, has he not with a mighty Army encompass'd your City all about? Has he not all your Country in subjection? Have you any Troops to come to your Relief? Add

Lydians

E 4.

to

104 The Second TALE,

to this, Has he not solemnly sworn never to depart, till possess'd of your Queen and her Crown? Consider what he sues for, only to have *Candiope* for his Wife, and you to continue his true and faithful Subjects; secure, under the Protection of his Arms, from all foreign Invaders, each Man has nothing farther to do, but enjoy all the Pleasures he is capable of, without Lett, or Molestation. He seeks not your Lives, your Goods, nor your Overthrow, but only desires to be the Sovereign of so elegant a City, and such eminent and honest Citizens.

What Madness then, Gentlemen, is this (his Demands being so reasonable) that has possess'd your Senators, to make you fight against your own Happiness, when the King my Master has
always

related by Helenus. 105

always been the Favourite of Victory in far more desperate Attempts? Believe me (O ye *Lydians*!) it is only the Fear they are in of risquing their ill-gotten Wealth, not their Care of your Welfare, that makes them thus obstinate; the Apprehension of their own Misfortune, not the Desire of your Good, that drives them to expose the Citizens to Slaughter, who else might be happy and safe. But since you are thus forewarn'd, provide for your own Safety, admit the King in, and I will myself remain among you as the Pledg of your Safety.

The Rabble inflam'd with this Speech, and in their desperate Condition hoping some better Fortune, than the present State of their Affairs seem'd to promise them, ran immediately

106 The Second TALE,

to the Palace, to force the Queen to the Camp of *Cloanthus*. But *Candiope* having Intelligence of the Mutiny, and of the Resolution, the misguided People had taken, made her Escape to a neighbouring Senator's House, and lay there conceal'd, till the People, unable to find her, had rifled the Palace, and open'd the Gates of the City, and with Boughs of Laurels in their Hands went to the Royal Pavilion of the *Carian* Monarch, and deliver'd the Keys of their Gates into his Hands, full of Reproaches against the Senators they found there treating of Peace.

Cloanthus receiv'd the Citizens with a submissive and affable Countenance; and casting a Frown on the Senators, he immediately rose up and march'd towards

related by Helenus. 107

towards the City, into which he was receiv'd with what part of his Army he thought fit.

No sooner had he got full possession of *Sardis*, and so receiv'd all the Pledges he had sent into his Presence, but, by the Advice of *Cleophanes*, he put all the Senators and the principal Men of the City to the edge of the Sword, and gave up the rest as a Prey to his Soldiers. Then did those deluded Creatures, who had been won by the politic Oration of *Cleophanes*, find, that his Wisdom had ruin'd them more, than the Fortitude or Courage of *Alethes*, or the Liberality of *Perillus*. But Repentance is now too late; the Senators are slain, the City deliver'd up into the Enemies hands, and all brought to Ruin: yet had not the King his chief Aim
and

108 *The Second TALE,*

and Desire, *Candiope* is missing, and can no where be found, all his narrow Searches still proving in vain.

Cleophanes then advis'd him to summon all the Women in the City together, and then separate the Young from the Old, suffering even the common Soldiers to pick whom they pleas'd to lead up a Dance. *Candiope* (disguis'd in an ordinary Habit, till falling to the Lot of a common Soldier) was easily discover'd by the Majesty of her Mien, and Gracefulness of her Action. *Cloanthus*, on this, order'd all to depart, and he himself seiz'd on *Candiope*; who now finding that Fate, wou'd not suffer her to escape her destin'd ill Fortune, without any manner of Fear own'd her self to be the Daughter of *Sarpedon*, and the
true

related by Helenus. 109

true and lawful Possessor of the *Lydian* Crown, which he had, without any Right, treacherously usurp'd from her.

The King treated her with all the Deference and Respect of a Lover, not a Conqueror ; and laying before her the only Cure of all her Miseries, so that after three days had past in Sorrow, she became as compliant as he cou'd desire : which made the King's Fortune now assume a pleasing Face, and the Marriage was agreed on, to be as soon as all things cou'd be got ready for so sumptuous a Feast, as *Gloanthus* declar'd this shou'd be.

Candiope, whilst these Preparations were making, having got all the Ladies together, without any foreign Witness of their Actions or Discourse, falling at first into Sighs, and from Sighs into Tears,

110 *The Second TALE,*

Tears, burst at last into these
passionate Expressions.

Honourable Ladies of *Lydia*,
renown'd thro' the World for
your Beauty and Virtues, whose
Youth is oppress'd with the grea-
test Injuries of Fortune, and
whose Age is assign'd yet to grea-
ter Miseries, depriv'd of your
Husbands, your Parents, your
Children, your Wealth, your
Liberty, nay, and in daily ha-
zard of your Honour from the
abandon'd Race of the *Carians*,
which must be to you the grea-
test Loss of all. Which way
can we look, but we see Shame
and Misfortunes? To what end
do we live, but to Infamy and
Disgrace? Have not our Friends
defended our Safety, to the Loss
of their Lives? And shall we
enter into a League with their
Murderers after their Deaths?
Shall

related by Helenus. 111

Shall that bloody Hand, that slaughter'd your Parents, clasp you to his detested Bosom? Shall he talk of Love to you, who has depriv'd you of all that was lovely? No, Ladies, let the woful sight of their dead Bodies, yet unbury'd, hurry us on to Revenge. Let us prefer Death before Dishonour; let us chuse rather to accompany our Friends in their Fortune, than sport in our Enemies Favours; better is a short Moment of Pain, than a long Age of Misery.

I do not attempt to persuade you to any thing, but what I will my self lead the way in. At the Marriage-Feast then, in the midst of our Mirth, and in the thickest of our Cups, let every Lady single out her *Carian* Lord, into whose Cup let her put a Drachm of this deadly
Poison,

112 *The Second* TALE,

Poison, and so by drinking half her self, purchase an honourable Death with Revenge.

The Ladies freely giving in to this Proposal, *Candiope* gave secret notice to such Citizens as yet remain'd, and were made wise and faithful by their past Follies, that as soon as they shou'd hear the City in an Uproar for the Death of *Cloanthus*, being prepar'd with Arms, they shou'd fall on the dispirited *Carians*, and put them to the Sword.

This Resolution being agreed on, and the deadly Confection being divided among them, the Ladies put on a satisfy'd Air, and freely convers'd daily with the *Carian* Lords and Generals, till the Marriage-Morning was come. When *Cloanthus*, attended by his Grandees, and *Candiope* by her Ladies, went in solemn

related by Helenus. 113

solemn Pomp to the Temple, and were marry'd; whence returning to the Banquet, where having feasted very plentifully, the Cups went round amain: and the Joy of this Triumph being heighten'd with the Wine, they grew very amorous of the Ladies, who took this Opportunity; and each calling for a Glass of Wine, convey'd their Poison into it; and drinking half to her Gallant, oblig'd him to pledg her, as all did. When this fatal Bowl had gone quite round, *Candiope*, pleas'd to see her Design had taken the desir'd Effect, looking on *Cloanthus* with a stern Countenance, she told him, she had now answer'd the Pillage of her City, and Destruction of her Country, with an ample Revenge: For know, Tyrant (said she) thou, and all thy
Lords

114 *The Second TALE,*

Lords are poison'd by the hands of Women, who rather chose to die, than live unreveng'd in the hands of an Enemy.

Scarce had she utter'd these words, but some of the Ladies, whose Constitutions were most tender, fell down dead in the Place. *Cloanthus*, and his Nobles, amaz'd, and feeling the force of the Poison to work, call'd to the Physicians, but all in vain; the King dy'd blaspheming, and in an hour there was not one left alive.

The *Carian* Soldiers finding their King, and all their Leaders expir'd, stood stupid like Men quite devoid of all Sense. On the contrary, the Citizens hearing of this desperate Attempt of their Queen, and the fatal Event of it to their Enemies, all furious, and heated with

related by Helenus. 115

with the Fire of Revenge, for the Treachery and Cruelty they had experienc'd from the *Carians*, and their King, getting on their Armour, and assembling in Troops, fell on the Foe, disarm'd by panick Fear, and cut all those in the City to pieces, except such as, flying to the Camp, put the rest of the Army into Confusion and Flight, leaving all their Tents, Riches, Baggage, as a Recompence to the Citizens for their Injuries and Losses.

Not satisfy'd with this, they pursu'd the Run-aways, and made a great Slaughter of them where-ever they went; till after three days, they discover'd another Army approaching, which gave them a great Alarm, and stop'd their Pursuit; and drawing themselves into a Body, they sent to get Intelligence who and what

116 *The Second TALE,*

what they were. They found it was *Ilioneus* and *Sinon*, come to the Rescue of their Country with an Army, which they had obtain'd of the King of the *Greater Phrygia*, tho he had been basely deserted by the *Lydians*. For under the Conduct of *Ilioneus*, he had been able to beat the *Carian* Forces sent against him. But the *Lydian* General having notice of the March of *Cloanthus* into *Lydia* from *Sinon*, as we have said, he immediately apply'd himself to solicit Assistance for his Queen and Country; but the Time that took up, the Length of the March, and the Difficulties he had met with, made him come three or four days too late to preserve *Candiope* from the Fate I have related. However, he took care of a noble Funeral and magnificent Monument;

related by Heleñus. 117

nument ; and to fatisfy her Ghost, carry'd his Arms into *Caria* ; and, with the help of the antient Alliance, depriv'd the Successors of *Cloanthus* of the Power of disturbing this part of the World ever since.



HELE-

HELLENUS having thus finish'd his Tale, met with the universal Applause of the Company, both *Trojans* and *Grecians*; having in it given sufficient Proofs of the fatal Consequences of want of Wisdom, and the happy Effects of having it: And it was concluded, that Wisdom had as much concern in human Affairs, as any Virtue whatsoever. And yet (says *Hector*) we see that the Event of *Cleophanes's* Policy met with a dismal Counterpoise of Revenge; and find, that his Wisdom cou'd not prevent the feeble Efforts of one resolute Woman: that Providence, disapproving of the Treachery, repaid all his Cunning with Confusion and Destruction.

Let

Let me (said *Troilus*) have such a Conquest, as Men shall attribute to Courage, and not to Deceit; and what, in spite of the Enemy himself, may end in Honour, not in Curses: That Fortune may not be asham'd of her Favours, and the Justice of an After-Fame darken with her most gloomy Colours. I shall by no means deny but that Wisdom and Knowledg are requisite in a great Captain, which are therefore of necessity in every one, who can arrive at that Dignity, I mean sufficient for the honest Uses of that Post: But Valour, as it is expedient, so it is given only to a few, as a Gift so precious, that the Gods do not seem lavish of bestowing it on many.

You

You restrain (said *Nestor*) that Wisdom, of which your Brother *Helenus* has been discoursing, to too narrow a Compass; as if it were no more, than Nature supplies every one with, the Negotiation of his own Affairs; whereas his Account of it proves directly the contrary: He lays down that for Wisdom, which is not only given us by Nature, but much augmented by Art, and the Knowledg of Man; and Experience in human Affairs, such as is able to discern and distinguish between Virtue and Vice, between Folly and Prudence, and judg rationally of things, that are not absolutely evident in their own nature, or so circumstantiated, as to render them obscure to a common Observer, or indeed to any but a
 Man

Trojan Tales. 121

Man of Penetration. It proposes probable Events from Causes not so obviously productive of them, in the eye of a Man who is not Master of Wisdom. Besides, a Man cannot be truly valiant, who is not wise; since else he may fall into Excess or Defect. To be fearless only, is not sufficient to constitute Valour; for in that the Rash claim a share as well as the truly Courageous. And thus passing the Medium, for want of Wisdom, they frequently fall into Errors of dangerous consequence.

As they were ready to make farther Reply, *Andromache* and the other *Trojan* Ladies finding the Sun declining apace to the West, hasten'd *Hector* and the rest to take their leaves, and return to *Troy*. *Hector* and the
G other

122 Trojan Tales.

other Trojan Lords then rising up, retir'd, giving their common Thanks to *Achilles* for their generous Entertainment; and paid their Compliments to *Agamemnon*, *Ulysses*, and the other Grecian Generals: When *Polyxena* and *Cassandra* renew'd their Request, that they would accompany *Iphigenia*, *Cressida*, and *Brieseis* into the City. *Agamemnon* only excusing himself, gave his Daughter permission to return the Trojan Ladies Visit, and the other Heroes gave their Words to attend on the Ladies; and in confirmation of it, they rode with the Ladies even to the Walls of *Troy*: where having taken mutual leave of each other, the *Grecians* made their way to their Camp, and the *Trojans* into their City.

The

Trojan Tales. 123

The aged *Priam* being reviv'd by the Return of his Children, and finding them well pleas'd with what they had met with, he inquir'd into what had pass'd in the *Grecian* Camp. *Hector*, in order as things happen'd, gave him a full account of the whole Interview, and repeated the several Discourses that had pass'd between that illustrious Assembly: concluding by telling him, that the *Grecian* Princes design'd to dine with him on the morrow in *Troy*. Upon which, the Royal Orders were issu'd out for a most splendid Entertainment.

The Morning being come, the *Grecian* Ladies (especially *Cressida*, who had all the past Night found the agreeable Image of *Troilus* perpetually in her sight) were up, and at the Tent of *Achilles*, to wake him from his

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Slumbers; which had been made easy by the Beauty of *Polyxena*. *Achilles* made not the Ladies wait long for their Desires; but sending away for *Ulysses*, *Diomedes*, *Nestor*, and the rest, after a small Repast, they mounted their Horses, and in a solemn pace mov'd with the Ladies towards *Troy*.

Hector being inform'd of their Approach, attended by a noble Troop of *Trojans*, rode out to meet them; being preceded by three hundred Gentlemen cloth'd in purple Velvet, and riding on milk-white Steeds. These were follow'd close by *Hector* himself, whose very Countenance seem'd to denounce nothing but War, on a coal-black Horse, whose Furniture was black Velvet, powder'd o'er with Diamonds. Thus accoutred, and thus attended, the *Trojan* Chief met the
Gre-

Trojan Tales. 125

Grecian, with the Ladies; whom, after a friendly Greeting, and repeated Thanks for their Yesterday's Entertainment, they conducted into the City. Within the Gate, they were receiv'd by *Hecuba*, the illustrious Queen of *Troy*, attended by *Penthesilea* the Queen and General of the *Amazons*, her Daughter, and other Ladies of great Dignity. After Compliments and Ceremonies were first pass'd, they were conducted to the Temple of *Pallas*; where aged *Priam*, with six and thirty other Kings, his Allies and Friends, surpriz'd the *Greeks* with the sudden Appearance of so unexpected a Majesty. *Priam* soon put an end to their Surprise, by addressing himself to them in the following manner.

G 3 ' Most

126 Trojan Tales.

‘ Most Noble *Grecians*, whom
 ‘ Thirst of Fame and Revenge
 ‘ has drawn from your native
 ‘ Countries, to sacrifice your
 ‘ Blood at the Walls of *Troy*;
 ‘ since brave Minds are only
 ‘ Enemies in the Field, but
 ‘ Friends at the Board; while
 ‘ the Laws of a Truce banish
 ‘ for a while all Thoughts of
 ‘ Division; I look on our City,
 ‘ during that time, as an open
 ‘ and free Mart for the *Grecians*,
 ‘ and your Tents a Sanctuary
 ‘ for the peaceable *Trojans* :
 ‘ which my Daughters confirm
 ‘ by experience in their Yester-
 ‘ day’s Visit, and you now ra-
 ‘ tify, in venturing your selves
 ‘ into an hostile City, wall’d a-
 ‘ bout, and fill’d with the Ene-
 ‘ mies of *Greece*. But Honour
 ‘ and Majesty are inconsistent
 ‘ with

Trojan Tales. 127

‘ with treacherous Suspicion, and
‘ are sure to be safe, confiding
‘ in their like.

‘ Omitting therefore all frivo-
‘ lous Protestations, the Ladies
‘ first (remembering that once I
‘ was young) and the Lords
‘ next, as now I am old, and
‘ both as I am *Priam*, are hear-
‘ tily and unfeignedly welcome
‘ to the poor besieg’d City of
‘ *Troy*; where, if you find no
‘ Sights but Armour, no Musick
‘ but the loud Trumpet or chur-
‘ lish Drum, nor any Delicates
‘ but mere Soldiers Fare; im-
‘ pute it to your own obstinate
‘ Resolution, and our Necessi-
‘ ties. Hoping therefore that
‘ you will measure your Enter-
‘ tainment by the Time and the
‘ Place, I desire you to follow me
‘ to the Palace of *Ilium*.’

The *Grecian* Chiefs return'd the Venerable *Priam* their thanks for his royal Welcome, and with a gentle pace follow'd him to the Palace ; where alighting, and entering, they found all things ready furnish'd for Dinner : and every one now having taken his place, they fell heartily to such Cheer as the short Warning cou'd afford ; which yet was so sumptuous, and, to say truth, serv'd in with so lavish a Magnificence, as was very uncommon to the more parsimonious *Grecians*. Thus Dinner was past over with pleasure to the Eye, the Appetite, and Ear, while Musick and various Discourses finish'd the Repast.

The Tables being now dis-furnish'd of their Food, *Hecuba* and the Ladies retir'd, to walk
and

and view the City from the lofty
Towers of this Palace of *Ilium*;
which not only survey'd the
whole City, but all the circum-
jacent Country to the Sea, and
the *Grecian* Camp and Navy.
The Lords, after a Glass or two
about, were almost silent, till
Priam rous'd them with these
words:

‘ I remember (mighty Princes
‘ of *Greece* and *Asia*) that my
‘ Son *Helenus* prefer'd the Ban-
‘ quets of *Greece* to those of *Asia*,
‘ as the most delicate that ever he
‘ had seen. Their Fare, indeed,
‘ he allow'd not so nice and lux-
‘ urious as ours; but approv'd of
‘ their mingling rational Dis-
‘ courses, Inquiries, and Disquifi-
‘ tions with their Food and their
‘ Cups, thereby improving their
‘ Time in Learning, or advan-
‘ cing

‘ cing the Precepts of moral
 ‘ Virtues. A Custom I cannot
 ‘ but very much commend; he
 ‘ having given me the Detail of
 ‘ all your Yesterday’s Discourse
 ‘ about the Perfection of a Sol-
 ‘ dier; consisting, by your di-
 ‘ vision, in three distinct Qua-
 ‘ lities, *Wisdom, Fortitude, and*
 ‘ *Liberality*; all three allow’d
 ‘ necessary, but the question is,
 ‘ which of them is of the grea-
 ‘ ter excellence. The first hav-
 ‘ ing been discuss’d with little
 ‘ Address enough (if I may
 ‘ guess by the Person) I should
 ‘ be glad to hear the second
 ‘ Question decided.’

Nestor finding the whole Com-
 pany silent, rising up with his
 hoary Locks, made him this An-
 swer. ‘ *Mighty Priam, honou-*
 ‘ *rable for thy Thoughts, and*
 ‘ *famous*

Trojan Tales. 131

‘ famous for thy Issue; the *Greeks*
‘ knowing their Descent from
‘ the Gods, are desirous to imi-
‘ tate the Gods in their Actions;
‘ which they suppose they do,
‘ when they study every way
‘ how to become virtuous: so
‘ that they measure their Time
‘ by Pleasure, and their Plea-
‘ sure by Usefulness, esteeming
‘ nothing delightful, that is not
‘ profitable and honest; which
‘ oblig’d us to entertain thy
‘ Sons with our moral Discour-
‘ ses, to try whether their Vir-
‘ tues were only the rude Gift of
‘ Nature, or perfected by Learn-
‘ ing. How we found them,
‘ give us leave to report in
‘ *Greece*, not in *Troy*; yet such
‘ is our Value for them, that we
‘ become Petitioners to thee, to
‘ forward our former Disputa-
‘ tion: the second Branch of
‘ which,

132 Trojan Tales.

‘ which, *Fortitude*, belongs to
 ‘ thy Son *Hector* to discuss.’ *Pri-*
am accordingly commanded *Hec-*
tor to maintain the Cause he
 had undertaken; who with a
 profound Duty and Respect to
 his Father, finding the Princes
 silent with Attention, began his
 Discourse in this manner.

‘ To speak of the Qualifica-
 ‘ tions of a *Soldier* (said he) in
 ‘ the presence of such mighty
 ‘ Warriors, whose Deeds are fa-
 ‘ mous from the East to the West,
 ‘ and whose Valour by expe-
 ‘ rience is able to deliver the best
 ‘ Principles of Magnanimity,
 ‘ might argue a Presumption in
 ‘ me, and afford me a very rea-
 ‘ sonable Excuse for undertaking
 ‘ such a Province; yet since my
 ‘ Father has been pleas’d, at
 ‘ your request, noble Lords, to
 ‘ lay

' lay his Commands upon me,
 ' and Nature teaches me, that
 ' Obedience to him is my Duty,
 ' I chuse rather to run the ha-
 ' zard of my Reputation in
 ' speaking, than disobey, or re-
 ' fuse you the Satisfaction, which
 ' you seem to desire; assuring
 ' my self of so favourable a Cen-
 ' sure, that I shall not have cause
 ' to repent my Compliance.

' The *Phenicians*, the Fathers
 ' of all our fine Knowledg, and
 ' to whom even the *Greeks* in
 ' *Cadmus* owe their first Learn-
 ' ing, paint Virtue in a Space
 ' between two Vices; inform-
 ' ing us by this Pourtraiture,
 ' that the Mean between two
 ' Extremes is that laudable Ac-
 ' tion, to which we can give no
 ' other Name or Title but *Vir-*
 ' tue: since it soars not too high,
 ' and so runs not the hazard of
 ' the

‘ the too neighbouring Heat of
‘ the Sun, like *Icarus* ; nor yet
‘ too low, by defect, to wet its
‘ Feathers by humid Vapours of
‘ the Sea ; but flying, like *Dæ-*
‘ *dalus*, in the exact Medium,
‘ and so with ease attaining the
‘ End propos’d. Thus *Forti-*
‘ *tude* is situated between the
‘ two Extremities of *Fear* and
‘ *Rashness* : *Fear* is faulty in de-
‘ fect, and *Rashness* in excess ;
‘ the Mean being that Virtue of
‘ Fortitude or Courage, which
‘ ought to be in a Soldier. For
‘ all those desperate Attempts
‘ that bear the shadow of Prow-
‘ ess, and are honour’d by the
‘ Vulgar with the name of For-
‘ titude, are not comprehended
‘ within the limits of this Vir-
‘ tue. For he only is truly a
‘ valiant Man, who without ei-
‘ ther Fury or *Rashness* fears not

‘ to hazard his Life in the great-
 ‘ est Dangers, for the Service of
 ‘ his Country.

‘ So that by this account of
 ‘ this Virtue, we find it limited
 ‘ to certain bounds; that the
 ‘ General is not to venture, or
 ‘ give proof of his personal Va-
 ‘ lour on every slight occasion;
 ‘ but so, that in contemning
 ‘ Death, he may yet with Ho-
 ‘ nour endeavour not to be look’d
 ‘ on as desperate. *Ilus* a wor-
 ‘ thy *Phrygian* seeing his City
 ‘ besieg’d, and that the Soldiers
 ‘ resolutely sally’d out upon the
 ‘ Enemy, he being their Leader,
 ‘ stript himself naked, and tak-
 ‘ ing a Pole-Ax in his hand,
 ‘ gave the Onset with such a
 ‘ desperate Fury, that his Sol-
 ‘ diers imitating his Courage,
 ‘ put all their Besiegers to flight,
 ‘ and the Edge of the Sword.
 ‘ This

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‘ This Victory obtain’d, and the
 ‘ City at liberty, *Ilus* was pre-
 ‘ sented with a Laurel Crown
 ‘ for his Success, but fined in a
 ‘ Sum of Mony for his Rashness,
 ‘ for putting himself so unad-
 ‘ visedly in so needlesa hazard,
 ‘ when he was their General.

‘ Hence we find, that there are
 ‘ certain Circumstances abso-
 ‘ lutely necessary to constitute
 ‘ this Fortitude which we con-
 ‘ tend for: that is, we ought to
 ‘ consider the Manner how it is
 ‘ done, and the Place where
 ‘ it is done, the Reason why it
 ‘ is done, and the Time when
 ‘ it is done. We find in the
 ‘ Chronicles of *Ilium* this Ac-
 ‘ count of *Ucalegon*, a great Cap-
 ‘ tain of his Time, who flying
 ‘ before the Enemy, was re-
 ‘ proach’d by one of his own
 ‘ Soldiers, crying out, *Ucalegon*,
 ‘ why

Trojan Tales. 137

' why dishonourest thou thy Coun-
 ' try by thy Flight? Thou art de-
 ' ceiv'd (reply'd he) I do but look
 ' back to the Advantages behind
 ' me. And this he suddenly con-
 ' firm'd by proof; for having
 ' got the Enemy into a place
 ' very disadvantageous to them,
 ' he turn'd upon them, put them
 ' to the rout, with a great
 ' slaughter; showing, that he
 ' fear'd not Death, but sought
 ' the fairest means to profit his
 ' Country, by exerting his Cou-
 ' rage in proper Time and Place.

' I have read, that Glycon a
 ' valiant Carian General had in-
 ' trench'd himself within very
 ' strong Lines, nor cou'd he in
 ' many days be drawn out to
 ' fight the General of the Ly-
 ' cians, who insulted him in this
 ' manner: Glycon, if thou art
 ' so valiant a Soldier as Fame has
 ' given

138 Trojan Tales.

' given thee out to be, why dost thou
 ' not draw out thy Men, but like a
 ' Coward shelter thy self behind thy
 ' Intrenchments? Nay, (reply'd
 ' Glycon) if thou dost abound in
 ' such Courage, as thou seemest to
 ' make an ostentation of, why dost
 ' thou not force me out of my Tren-
 ' ches? By this Delay showing,
 ' that he sought to set Fortitude
 ' in its fairest light, to add Op-
 ' portunity to his Valour, by
 ' furnishing it with such a for-
 ' tunate Advantage, that his
 ' Country should receive the be-
 ' nefit of his Resolution, when
 ' put in execution; which here
 ' was the real Consequence of
 ' his Design, since he slew the
 ' Lycian General, and cut all his
 ' Forces to pieces.

' Experience therefore tells us,
 ' that as Fortitude is necessary,
 ' so it is to be used with so pru-
 ' dent

‘ dent a Moderation, as that by
‘ observing the Mean, it lose not
‘ the title of Virtue. How re-
‘ quisite it is in a General, the
‘ Consideration of his Post will
‘ render manifest. His Place
‘ makes him the Director and
‘ Guide of the Soldiers, commit-
‘ ted to his charge, and there-
‘ fore he is to weigh all his Ac-
‘ tions, nay, his very Thoughts
‘ and Designs, with that Cau-
‘ tion and Care of his Men, and
‘ the Encouragement of them in
‘ the Day of Battel; that he ex-
‘ pose himself, wherever it is ne-
‘ cessary, to any Hazard or Dan-
‘ ger, that his Soldiers, by imi-
‘ tating his Example, carry the
‘ Victory: He ought to be first
‘ in the March, and last in the
‘ Retreat; to prefer Honour to
‘ Death, without any Terror at
‘ the Number of the Foe, or the
‘ Place

140 Trojan Tales.

‘ Place of their Ranks; lest his
 ‘ Fear of their Multitude disco-
 ‘ vering it self to his Soldiers,
 ‘ they lose heart, and become an
 ‘ easy Prey to the Enemy.

‘ *Gylippus*, a bold General, tho
 ‘ he had but one Hand, was al-
 ‘ ways in the face of the Enemy,
 ‘ and came off with Victory in
 ‘ two and fifty Engagements.

‘ *Lycias*, a noble Prince of *Ionia*,
 ‘ being ask’d how he was so hap-
 ‘ py as to obtain so many Con-
 ‘ quests? pulling out his Sword,
 ‘ return’d this Answer, That
 ‘ with this he forc’d Fortune to
 ‘ be complaisant to his Desires.

‘ A *Phrygian* General, whose
 ‘ Name occurs not at present to
 ‘ my Memory, being in a bloody
 ‘ Battel against the mighty Mo-
 ‘ narch of *Lycaonia*, observing
 ‘ that his Countrymen were rea-
 ‘ dy to fly for fear of the Multi-
 ‘ tude

Trojan Tales. 141

' tude of the Enemy, endea-
 ' vour'd to persuade them to Re-
 ' solution and Courage in vain;
 ' sent his Son privately to that
 ' Monarch, with Intelligence
 ' that the *Phrygians* design'd to
 ' escape by such a Pass: which
 ' he taking kindly, made a halt
 ' where he was; which added
 ' such a Courage to his dispi-
 ' rited Men, that by this Strata-
 ' gem drawn to a Battel, they
 ' put the King to flight, with
 ' a very considerable loss. Whence
 ' we find how the incomparable
 ' Valour of the General prevail'd
 ' in obtaining the Victory.'

' I remember (said *Troilus*)
 ' that it being demanded of *A-*
 ' *pollo* by the Inhabitants of *Pha-*
 ' *siaca*, what General they shou'd
 ' chuse, for the subduing the *Mi-*
 ' *lesians*; the Oracle answer'd,
 ' Such

142 *Trojan Tales.*

‘ Such a one as dar’d, for the
 ‘ Good of his Country, to leap
 ‘ into the *Milesian* Gulph. Upon
 ‘ which they return’d, and made
 ‘ proclamation, That they cou’d
 ‘ not obtain their Wishes, except
 ‘ one cou’d be found, who wou’d
 ‘ offer himself a Sacrifice to *Nep-*
 ‘ *tane*. The People of *Phasiaca*,
 ‘ naturally fearful, fought every
 ‘ Man his own Safety, and a-
 ‘ voided this Glory; till at last a
 ‘ poor Man, whom Want had
 ‘ made desperate, offer’d himself
 ‘ as the Victim. Upon which,
 ‘ they chose him for their Lead-
 ‘ er; and going out to meet the
 ‘ *Milesians*, tho he had little skill
 ‘ in ordering his Men by mar-
 ‘ tial Discipline, yet setting on
 ‘ the Enemy with such Resolu-
 ‘ tion and Courage that the Foe
 ‘ cou’d not withstand, they got
 ‘ the Victory.’

‘ The

' The very Name of Courage
 ' is of that force (assum'd *Hec-*
 ' *tor*) that it strikes a Terror in-
 ' to an Enemy. For I have
 ' heard my Father *Priam* often
 ' mention one *Nasicles*, of such
 ' known fame for his Courage,
 ' that his very Name was suffi-
 ' cient to discomfit his Foes, and
 ' always warranted Victory to
 ' his Soldiers. So that after his
 ' Death, his Countrymen being
 ' almost overcome in a Battel,
 ' made one put on the Armour of
 ' *Nasicles*; by which they resum'd
 ' new Courage, and shouting out
 ' his Name, so affrighted the E-
 ' nemy, that they fled, and were
 ' vanquish'd.

' To draw to a conclusion;
 ' What can a General, Master of
 ' the most consummate Wisdom,
 ' design by his Policy, which
 ' must

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' must not be put into execution
 ' by Fortitude? What Ambush
 ' so cunningly laid, but would
 ' be overthrown, if guarded by
 ' Cowards? What Advantage
 ' of Situation, Number of Men,
 ' and Exactness of Discipline,
 ' cou'd be obtain'd, if the Fear
 ' of the General discourage the
 ' Soldiers from the Assault?
 ' Which the fore-mention'd Gy-
 ' lippus remark'd very well, al-
 ' ways giving the Onset, how
 ' small soever the Army was, that
 ' he headed; saying, That Sol-
 ' diers who stood the Assault,
 ' and felt the furious Attack of
 ' the Enemy, were half defeat-
 ' ed. Neither does *Liberality* en-
 ' courage the Soldiers to Battel,
 ' when they see the General stand
 ' more on his Purse, than his
 ' Person, and had rather encoun-
 ' ter with Mony, than the Sword.
 ' To

Trojan Tales. 145

‘ To confirm all these Argu-
‘ ments I have produc’d, if your
‘ princely Patience give me leave,
‘ I will tell you a History, which
‘ I hope will pay your Attention
‘ with some Pleasure.’

Priam infinitely pleased at his
beloved Son’s Discourse, nodding
his Head, gave sufficient proof
that they were content to be the
patient Auditors of *Hector* on
this Subject. Upon which, the
Trojan Hero began in this man-
ner.



H

T H E

146 The Third TALE,



THE
T A L E
OF
H E C T O R.



IN the Kingdom of
Phenicia, whose uni-
versal and antient
Commerce with all
the Nations of the Earth has
render'd their Story more known
than

related by Hector. 147

than most others, there reign'd
a King call'd *Pygmalion*; a Prince
in whose Court the Arts of Peace
flourish'd more than those of War,
and the Wreaths of Bays were
more esteem'd than those of Lau-
rel. He was generally belov'd
by all his Royal Neighbours, as
giving them no molestation by
Arms; being happily content
with the Limits of that Monar-
chy which his Father had left
him: which he never sought in
his life to enlarge, but still kept
an amicable Correspondence with
the Princes about him, and pre-
serv'd, by the Moderation of
his Government, his own Coun-
try from Mutinies. Being thus
happy, he never knew what Mis-
fortune meant. He had three
Sons to comfort his Age. The
eldest, call'd *Agenor*, was from
his Youth inclin'd to martial

148 *The Third* TALE,

Discipline, placing all his Delight in Armour; so that before he arriv'd at sixteen Years of Age, he excel'd all the young Lords of *Phœnicia* in his warlike Exercises. But finding that these Accomplishments wou'd be wholly useless in a Country intirely devoted to Peace, he with a small Train of brisk Youths, of the same Inclinations and Temper, retreated to *Syria*, the Dominion of a very martial Prince, who generally had Wars with some neighbouring Country or other; and so made his the School of *Mars*, and the Resort of all such who delighted in War.

Agenor setting out with such Qualifications of a Soldier, and such a Desire to be one, soon made that progress in Arms, that his Fame spread all around, and even to the Streets of *Tyre*,
the

related by Hector. 149

the capital Seat of his Father's Empire.

His next Brother, whose Name was *Iolcas*, wholly inclin'd to pursue the steps of his Father; was a great Cultivator of the Arts of Peace, esteeming that Head as gloriously adorn'd, which was circled with the Bays, as that which was environ'd with a Crown; as if as great Dignity was to be deriv'd from Letters, as from a Scepter; and as great Reputation to flow from Wisdom, as from the Possession of the greatest Monarchy in the World: in so far that none of the Sages of the Age were equal to *Iolcas*, either in the Knowledge of the Courses of the Planets, the moral Duties of Humanity, the Force of Eloquence, or the Knowledge of Politicks.

150 *The Third* TALE,

The youngest Son, whose Name was *Sidon*, was neither so martial as *Agenor*, nor so contemplative as *Iolcas*; yet excel'd them both in the Bounty and Liberality of his Mind: so that he scarce thought any Action meritorious of the name of Virtue, which ended not in conferring some Benefit or Reward; nor cou'd he think he had spent any day well, in which he had not bestow'd some Gift: Which mighty Propension to Donations, had won him the Hearts of all the People of *Phœnicia*.

Pygmalion having been long thus bless'd with three such Sons, eminent every where for their several great Qualities, in a good old Age falling sick, and finding by the Approaches of Death, that Scepters and Crowns cannot keep it off; he was sensible of no Sorrow
in.

in his Extremity, but for the Absence of his eldest Son ; and that it was not exactly known where he was warring, that he might be sent for to receive the Crown from his hands before Life had left him. To supply this Defect, he order'd his Sons, *Iolcas* and *Sidon*, and many of his Noblemen to come before him into his Chamber, to whom he deliver'd his last Will and Testament in the following Words.

‘ Age and Time, two things
 ‘ (my Sons) that all Men may
 ‘ foresee, but no Man prevent,
 ‘ have with a fatal Necessity ordain’d, that my Soul shou’d
 ‘ now leave my mortal Body,
 ‘ and transitory Cell, to go
 ‘ to that Place appointed by
 ‘ the immortal Gods for Rewards or Punishments of our
 H. 4. ‘ good

152 *The Third TALE,*

‘ good or our ill Actions, per-
 ‘ form’d in the Course of our
 ‘ Lives. Finding therefore that
 ‘ my feeble Limbs wax every
 ‘ day weaker, and my Breath
 ‘ grows every hour shorter and
 ‘ shorter; I look every moment
 ‘ to repair to my latest Abode.
 ‘ I wish’d that I could have had
 ‘ your Brother *Agenor* here with
 ‘ you, that by settling all the
 ‘ Affairs of my Kingdom before
 ‘ my Death, I might have pre-
 ‘ vented any Mistakes or Divi-
 ‘ sions between you when I am
 ‘ gone. But since Fate has de-
 ‘ ny’d me that Satisfaction, hear
 ‘ you, my Sons, my Will; and
 ‘ you Noblemen of *Phœnicia* be
 ‘ ye Witnesses of it, that it be
 ‘ justly put in execution.

‘ It is therefore my Will, that
 ‘ *Agenor* succeed me in my Crown
 ‘ and Royal Dignity; as his, not
 ‘ only

related by Hector. 153

‘ only by Right of Inheritance
‘ but by his Excellence of Cou-
‘ rage and Martial Discipline:
‘ which on a Throne surrounded
‘ with dangerous Neighbours,
‘ seems absolutely necessary, ef-
‘ pecially after so long a peacea-
‘ ble Reign as mine has been, to
‘ keep them in Awe by the Ter-
‘ ror of his Name. But in his
‘ Absence, till the News of my
‘ Death bring him back to *Phœni-*
‘ *cia*. I commit the Kingdom in
‘ Trust for his Use to you two,
‘ to be govern’d by your mutual
‘ Advice, and to be surrender’d
‘ to *Agenor* peaceably on his Re-
‘ turn. The Principality of *Lycia*
‘ I give to *Iolias*; and to thee,
‘ my Son *Sidon*, I bequeath all
‘ my Movables, Jewels, Wealth
‘ and Treasure whatsoever.

‘ Having thus now plac’d you
‘ as Partners in the Throne of

H 5

‘ ano-

154 *The Third TALE,*

‘ another; take heed, my Sons,
 ‘ and gaze not too high; let not
 ‘ an unjust Ambition corrupt
 ‘ your Honour or Integrity;
 ‘ remember it is a Brother’s
 ‘ Right you preserve for him.
 ‘ Aspiring Thoughts are full of
 ‘ Danger: A Crown is indeed
 ‘ look’d on as an Object full of
 ‘ desirable Charms; and Sovereignty
 ‘ promises the greatest
 ‘ Satisfaction, that human Nature
 ‘ is capable of: but take
 ‘ heed, the finest Delicacies are
 ‘ often the most productive of
 ‘ Distempers; and Crowns are
 ‘ as brittle, as they are bright.
 ‘ Then live content, and think it
 ‘ your Brother’s Right, and my
 ‘ Gift; and tho by the Advantage
 ‘ of your Possession, and
 ‘ the crafty Contrivances of
 ‘ tricking Politicians, you may
 ‘ a while gain your point, yet
 ‘ re-

‘ remember the Saying of a wise
‘ Man of old, *Cunning and bold*
‘ *Counsels have at first a pleasing*
‘ *Aspect, but are difficult to manage*
‘ *in their Progress, and bring Sorrow*
‘ *and Misery in their Event.*

‘ Son *Iolcas*, thou art wise and
‘ learned, but have a care, that
‘ thy Knowledg betray thee not
‘ into a Self-sufficiency, that
‘ shall contemn other Mens Ad-
‘ vice; lest like *Phaeton*, soaring
‘ too high without Assistance,
‘ thou fall like him without Re-
‘ lief. Give not thy self so far
‘ over to thy Book, as to grow
‘ negligent of the necessary Af-
‘ fairs of Life and Government.
‘ Thou hast a Principality; that
‘ possess in Quiet, and govern
‘ with Justice; so shalt thou live
‘ happily, and die honourably.

‘ *Sidon*, to thee I have given
‘ all my Treasure, which by the
‘ length

156 *The Third TALE,*

‘ length of a frugal Reign ex-
 ‘ ceeds almost Account; yet have
 ‘ a care of thy Actions, for Riches
 ‘ are Goads that prick a Man
 ‘ forward to many Misfortunes:
 ‘ be not too prodigal in thy Do-
 ‘ nations, for of Courtesy I have
 ‘ no need to give thee any cau-
 ‘ tion. Excess in every thing is
 ‘ a Vice; Goods and Treasure
 ‘ wasted are like kindly Blossoms
 ‘ nipt off unseasonably by a Frost.
 ‘ Poverty is the most grievous
 ‘ Burden that can fall upon Ho-
 ‘ nour; Envy, it is true, ceases
 ‘ when Riches are gone; but
 ‘ Envy is better with Ability,
 ‘ than Pity or Contempt with-
 ‘ out it. Tho Gifts are as lit-
 ‘ tle Gods, ador’d while remem-
 ‘ ber’d, yet the Remembrance
 ‘ is as mortal as the Benefactor,
 ‘ and often perishes before him.
 ‘ Give not, some will say, and
 ‘ then

related by Hector. 157

‘ then thou shalt not be gall’d
‘ with Ingratitude ; but Son, I
‘ say, give and be liberal, for
‘ that is the Characteristick of
‘ Majesty : yet so as that you
‘ may reserve it in your Power
‘ always to give.

‘ Let these few Precepts of a
‘ dying Father suffice ; let them
‘ sink deeply into your Hearts,
‘ that you may constantly put
‘ them in Practice in your Life
‘ and Conduct, since I thus seal
‘ them with my Death.’

After this Discourse, *Pygmalion*
did not live many Days ; whose
Funerals were solemnly and for-
rowfully observ’d thro the whole
Extent of *Phœnicia*. For he had
truly been the Father of his Peo-
ple, preserving them from War
in the Plenty of Peace all his
Time,

158 *The Third TALE,*

Time, and was therefore universally lamented.

The two Brothers, *Iolcas* and *Sidon*, being possess'd of their Legacies, as well as the Trust of the *Phœnician* Crown, soon forgot the last Precepts deliver'd to them on their Father's Death-bed. *Ambition* had corrupted the Wisdom of *Iolcas*, and the Liberality of *Sidon*; warming each with a Desire of not only administering this Trust of Empire alone, but even of dissolving that Trust repos'd in them by their Father, and usurping each to himself, as his own; as if their Father's Will was bury'd with his Body; or that his Command had no Force after Death; or that both Father and Justice ought to be slighted for a Crown.

As both had the same Design, both were contriving which was the
the

related by Hector. 159

the surest way to ingratiate themselves with the People, and fix their Acquisition in their Hearts; without which, their grasping the Crown would be of very little Benefit. *Iolcas*, who was the elder of the two, and had given himself up to the Study of Eloquence and Wisdom, was persuaded, that nothing could make him more popular, than the Execution of those Faculties he had by Labour and long Study been making himself Master of; that the Commons, whose Minds were to be won by plausible Discourses, wou'd on that account sooner chuse him King, than his Brother. *Agenor* was absent, the Kingdom in their hands, and of such a nature, that Partnership cou'd be as soon born in Love as that. *Iolcas* therefore consider'd how he might first displace

Sidon

160 *The Third* TALE,

Sidon from the Administration; and the likeliest Method he cou'd think of, was, if he cou'd, to deprive him of the Means of his Popularity, the Treasure his Royal Father had left him: imagining that *Sidon* had not entertain'd any Thoughts of Designs as ambitious as his own. But he was as far gone in those Aims as his Brother; for he had found as agreeable a Relish of the Sweets of Command, he hop'd to rival his Brother in the Hearts of the People by a Bounty which *Iolcas* had neither the Inclination in his Temper, nor Power to exercise.

Sidon consider'd, that the Desire of Riches had spread it self far and wide; and that few had the Resolution to resist the Power of Gifts. Liberality he thought therefore the surest Rhetorick to

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win

win the Good-will of the Subject, and that Men were so weak to swallow the Hook baited with Wealth, tho it were ever so bare. He allow'd that Knowledge and Wisdom had their Force, but that the Many had a greater Esteem for Gold, than for Maxims or Words, tho ever so mellifluous and persuasive; that Conscience soon gave way to the Arguments of Wealth; that the common People, whose Minds sought after Plenty and Ease, had rather enjoy Riches than Wisdom.

These Persuasions laying the Foundation of his Building, he was not sparing of his Largeesses, assuring himself, that what he gave away wou'd bring forth one day, that which wou'd repay him all with a very large Interest. He therefore us'd all with Hospitality,
and

162 *The Third TALE,*

and let none depart from his Presence without Marks of his Bounty : which at once engag'd the common Sort, and won the Inclinations of Men of the highest Dignity in the Kingdom ; whose Station placing them so much nearer his Person, gave the Assurance of more frequent and valuable Effects of this Liberality.

Iolcas finding too late the Progress his Brother had made in the Hearts of the People by this Conduct, which every day he alienated from him ; he began to check his Prodigality in publick, and in long and set Discourses to declaim against his throwing away in that manner the vast Treasures his Father had left him.

Sidon, taking hold of these Remonstrances of his Brother in as publick

publick a manner as they were deliver'd, return'd this Answer: That what he thought fit to spend, was upon his Friends; and that, in his opinion, he cou'd have no surer and more faithful Stewards of his Wealth, than his own loyal Subjects: and that he meant that no *Phœnician* shou'd want, while Fate gave him the Power to assist them.

These Reproaches, and this Answer soon spread among the Nobility and People; which alienated their Affections from *Iolcas*, and united them more firmly than ever to *Sidon*. These disagreeable Events to his Brother, widen'd the Breaches between them, till recourse was at last had to Arms, not only in the City of *Tyre*, but thro the whole Extent of the *Phœnician* Empire.

To

164 *The Third* TALE,

To make all sure, and give the better aspect to his Affairs, *Sidon* proclaims himself King, and goes into the Field with a numerous and unanimous Army. *Iolcas* incamps in the like manner, but with far inferiour Numbers, and those not so firmly united as his Brother's; since he had only Words to feed them with, but *Sidon* had Treasure.

But not to be behind-hand with his Brother, *Iolcas* gets himself crown'd King of *Phœnicia*, as the other had done; assuring them, that by chusing him King they should be govern'd wisely and in peace, as they had been during his Father's long and prosperous Reign. Whilst the youngest swore a perpetual Liberality, and that by taking him for their King, their Streets should flow with Milk and Honey, and
no

related by Hector. 165

no such thing as Poverty be heard of in the Land. But whilst *Iolcas* encourag'd his Men with long and eloquent Orations, *Sidon* gave his Courage, by assuring them, that on the Victory they should share the Plunder among themselves; of which he would not have the smallest part.

The Battel being therefore begun, raged for three hours together, till Victory at last declar'd her self for *Sidon*. So that *Iolcas* was fain to fly from the Field, and with the small Remains of his Army to retreat in a precipitant flight towards his own Dominion of *Lycia*; where he fortify'd himself, and raising more Men, was inform'd of the Approach of his Brother *Agenor* at the head of a small Army of veteran and experienc'd *Syrians*,
given

166 *The Third TALE,*

given him by the King of that Country, to endeavour the Recovery of his Kingdom; which, he had receiv'd information, was divided in Civil War between his two Brothers.

Agenor was not far distant from the Borders of *Lycia*, when *Iolcas*, cunning in Distress, thought it his safest way to submit to his elder Brother, and by entering into a friendly Treaty with him, to join his Forces, and go against *Sidon*, now possess'd of the whole Kingdom of *Phœnicia*, and the Head of the military Power of the whole Nation. *Agenor* being brave, was not conscious of any Guile, and therefore enter'd into a solemn League with *Iolcas*, confirm'd his Father's Gift of *Lycia* to him, and admitted him to march with their confederated Forces to encounter with *Sidon*,

related by Hector. 167

don, who was advancing with his whole Army towards his Brothers.

Iolcas not satisfy'd with the step he had thus made to his Safety, by this League with *Agenor*, resolv'd to better his market if he cou'd, by betraying him to *Sidon*; whom he thought he shou'd the more easily overcome, when by the Death of *Agenor* he might claim the Kingdom by Right of Inheritance.

The Armies were now within a day's march of each other, when *Iolcas*, in counterfeit Kindness for his Brothers, mov'd to *Agenor* a peaceable Negotiation, to spare the Effusion of the Blood of his Subjects, and of his own Brother; whom perhaps the Heat of Youth, and the Flatteries of designing Men, had led astray from his Duty. This Discourse
was

168 *The Third TALE,*

was so plausible, that *Agenor*, not liable to Suspicion, gave way to it; and sent a Herald to desire a Parley with *Sidon*, or that he shou'd depute such Friends as he thought fit, to treat of an amicable Conclusion of the War. At the same time, *Iolcas* intrusted a faithful Servant with a separate Negotiation to *Sidon*, by which he insinuated, that it was better for them two to agree, and divide the Kingdom between them, than to let *Agenor* have the whole: That to effect this, (since such Fortitude as their Brother's was not to be encounter'd with open Force) they must make use of their finest Policy: And therefore, that he wou'd keep the Face of Friendship with *Agenor*, and always act in concert; that they might find an Opportunity of falling both on his

related by Hector. 169

his Army, when he was the least prepar'd to receive him.

Sidon was pleas'd with this Proposal of *Iolcas*, and swore faithfully to divide the Government with him, and held on a Treaty, till they cou'd prepare things for joining their Forces, and suddenly attacking *Agenor* when he expected nothing of the matter.

The Herald of *Agenor* was therefore receiv'd with all the Civility imaginable, an Interview agreed on, and Hostages given on all sides. The Brothers met in an open Field, at an equal distance from each of their Camps: where a great deal of dissembled Courtesy pass'd between them, and *Agenor* began in brotherly terms to check the foolish and unbridled Presumption of *Sidon* and *Iolcas*, for stir-

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ring

170 The Third TALE,

ring up Civil War for the momentaneous Possession of another Man's Right: The Kingdom I mean (pursu'd *Agenor*) both left me by my Father, and come to me by Inheritance. You are very much mistaken, (said *Sidon* :) As for your Hereditary Right, I look upon that as cancel'd by my Father's last Will and Testament, by which he divided the Kingdom betwixt my Brother *Iolcas* and my self. But since it is reasonable, that you should be satisfy'd of the Truth of my Assertion, it will be necessary that a Truce shou'd be made: That my Brother and I shou'd not be Judges in our own Cause, let the Noblemen be summon'd to meet at a certain day, and give in their Testimony of the Matter of Fact, and the last Words of my Father.

Tho

Tho it may seem a Weakness to refer my Right to the Evidence of Persons ingratiated by your Favours to your Service, (said *Agenor*) when the Right is now in me, as much as in my Father when his Father deceas'd ; yet to give the People a Testimony, that I had rather come to my Throne by a Treaty and fair Means, than by Blood and Destruction, what you require shall be granted ; and in the mean while a Truce shall be confirm'd for the space of a month, in which time all things shall be adjusted in an amicable manner.

Agenor had one of those Lords in his Army, who had himself brought him the News of his Father's Death, and left *Phœnicia* before the two Brothers had enter'd into those Measures of

172 *The Third TALE,*

Ambition, which had compel'd the lawful Heir to enter his Country at the head of a foreign Army. This Nobleman in this Truce ventur'd to go to the City of *Tyre*, to talk with the People, and some of the other Lords who had been Witnesses of his Father's last Will. But the Money of *Sidon* had so engag'd them, that he saw little signs remaining of Honour enough to do Justice to *Agenor*; which had rais'd him to such a Passion as to make a Discovery of declaring against them their Treachery to the People. But he was soon prevented, and taken in to custody, his Servant only escaping, who gave *Agenor* an account of all that had pass'd, just as another piece of Treason was discover'd, and he and his Men drawn up in Array, and the Army of the
two

related by Hector. 173

two Brothers on each side of him ready to fall upon him.

For *Iolcas* and *Sidon* taking the Advantage of this Truce, had agreed to cut *Agenor* and his Army to pieces that Night, supposing they should find them negligent and unguarded. But these veteran Soldiers far in a strange Country, wou'd not trust themselves from their constant Discipline; so that on the Approach of *Sidon's* Army in a warlike manner, *Agenor* having discover'd the Treason of *Sidon*, sends immediately to *Iolcas* to come and join his Forces against him: but he thinking it now time to throw off the Mask of false Friendship, sent him word that he had made Peace with his Brother *Sidon*, and wish'd him to do the like by retiring out of the Kingdom; which indeed his Father had de-

174 *The Third* TALE,

priv'd him of, for withdrawing into strange Countries in search of warlike Adventures; else he was oblig'd, by the new League made with his Brother, to join him, in order to destroy or drive his foreign Soldiers out of their Country.

Agenor all on fire with this Treatment, drew up his Men; and finding himself almost encompass'd with two Armies, near ten to one in Number, to encourage his Soldiers, he made them this Speech.

‘ I have no great need, my
 ‘ Fellow-Soldiers, to take any
 ‘ pains to encourage you; your
 ‘ native Valour needs no Encite-
 ‘ ments; your former Force ex-
 ‘ perient’d in so many Battels
 ‘ which we have fought toge-
 ‘ ther, the Glory of which still
 ‘ fills

related by Hector. 175

‘fills the World with your Re-
‘nown, assures me that your
‘heroick Fortitude will never
‘be daunted with the Numbers
‘of our Foe. Our Cause is just,
‘and their own Diffidence in
‘their Numbers, is discover’d by
‘the poor Treason they have re-
‘course to, to secure them against
‘their Fears. They are Men
‘long us’d to Peace, unacquain-
‘ted with warlike Discipline.
‘You are Men born in Arms,
‘and know no Home but the
‘tented Field. Let my Actions
‘conduct you, and press you
‘but as far as I lead you, and
‘Victory is ours.’

With that, catching a strong
Staff, pulling down his Bever, he
led his Men out of the Camp,
next to that of *Iolcas*, parted by
a Trench and some Fields from

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that.

176 *The Third TALE,*

that of *Sidon*; putting Spurs to his Horse he furiously rush'd upon the Enemy, and his Soldiers follow'd him with so desperate a Resolution, that the raw *Phœnicians* and *Lycians* amaz'd and aw'd by the Valour of their true King; whose Sword, like the Scythe of Death, mowing the Field wherever he came; they threw down their Weapons, and cry'd out for Quarter. The *Lycians*, on this, stop'd the Rigour of their Execution; but *Agenor* was so hot in the Action, that making his way thro the flying Guards of *Iolcas*, he slew him with one Blow; nor yet appeas'd with this, he ceas'd not from Slaughter, till forcing his way into the fresh Army of *Sidon*, now come up to him, he sent him after his Confederate in Folly and Treason.

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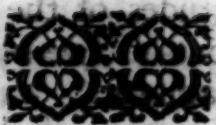
related by Hector. 177

The *Syrian* General at last cou'd hardly stop him, by telling him, that the Battel was ended by the Slaughter of his Brothers, and the Submission of his Subjects; who were now asham'd that they had been so forgetful of their Duty and Allegiance.

Upon this, a Retreat being founded, and all things fitted for a peaceable March, *Agenor* and his victorious Army, attended by Multitudes of the Country, and met out of *Tyre* by the principal Inhabitants, was receiv'd to the Throne of his Father with Songs of Triumph and Joy; when having bury'd his Brothers, and executed the treacherous Lords, and set his own Friends at liberty, after his Coronation he rewarded the *Syrians*, and sent them away, universally satisfy'd, with rich Presents, to

178 *The Third TALE.*

their King, living himself afterwards many years; having rais'd a warlike Spirit in his People, to their greater Security and Happiness.



HECTOR

HECTOR having ended his Tale, and the *Grecians* noted in his Countenance the very Soul of Magnanimity; they gave it all so far for the *Trojan* Hero, as to allow, that in Action when Courage pushes on Revenge of Injuries, there she is Sovereign, and stands not in need of the Assistance of Wisdom.

Heleneus hearing how the *Grecians* favour'd his Brother in their Verdicts, bid them have a care of injuring the sacred Praise of Wisdom. For *Pallas* is Learned, as well as *Martial*. Perhaps *Ioleneus* was nothing of a Soldier, and only trusted to Diffimulation and Cunning; and we find that *Aeneas* was, by the Sequel, both Wise and Valiant; so that his Fortitude, being guided by his Wisdom, he obtain'd the Victory over his

two

two Brothers with the greater Facility.

Much more was said *pro* and *con* on this Subject by these antient Heroes at this time, till the Ladies came in from viewing of *Troy*, and the Tables were spread with all sorts of variety for Supper; so that *Priam* seating his Guests, the Dispute gave way to their Repast.

The Kings and Princes were so desirous of hearing the Subject of *Liberality* discours'd of by *Achilles*, that no sooner was Supper ended, and the Ladies walk'd abroad, than the whole Company fell into an attentive Silence to listen to what he shou'd deliver. But *Achilles*, as unwilling to be Speaker in so awful an Assembly, said not a word, till *Hector* awaken'd him out of his melancholy Thoughtfulness.

{ Since

‘ Since Fortune has dealt so
‘ unequally, renown’d *Achilles*, in
‘ the Distribution of this Dispute,
‘ as to allot the two former Points
‘ to the Management of those
‘ who had nothing but natural
‘ Reason and just Experience to
‘ inform them; but has given
‘ the Patronage of Liberality to
‘ a Person who has temper’d his
‘ martial Skill with the Precepts
‘ of sacred Science, under the
‘ Direction of old *Chiron*: You
‘ are therefore to shew the Ne-
‘ cessity of Liberality in a Sol-
‘ dier; and not only that it is
‘ necessary, but more so than ei-
‘ ther Wisdom or Fortitude:
‘ which if you confirm by Rea-
‘ sons which we shall be oblig’d
‘ to allow, without flying in the
‘ face of Reason, we shall yield
‘ our selves vanquish’d by him,
‘ whom

‘whom we did never expect to
‘overcome.’

‘Nay, it being agreed (said
‘*Priam*) on all sides, that *Achil-*
‘*les* is one of the most accom-
‘plish’d Soldiers in the World,
‘he cannot but know best what
‘Quality is most necessary in a
‘compleat General.’

As *Achilles* was ready to reply,
the Ladies return’d and join’d
the Company; and enquiring the
Subject of this Royal Company’s
Discourse; *Ulysses* said, that it
was a Discovery of Womens
Rhetorick; and good my Lord
(said *Hecuba*) What is it you call
the Rhetorick of Women? Do
not Men and Women both agree
in their Notions of that Art?
Why, Madam (reply’d *Ulysses*)
it is to describe the Force of Li-
berality,

berality, so powerful a Plea in a fair Lady's Ear, that Bounty can ask nothing there which will not be immediately granted; for an Ounce of Gift, in the Lady's Balance, weighs down a Pound of Love. Are your *Grecian Dames* (assum'd *Hecuba* to *Iphigenia*) so covetous as to measure Affection only by Gold? for I am sure my Lord *Ulysses* speaks by Experience, and yet he has not been acquainted with any of our *Trojan Dames*, to censure their Desires. *Iphigenia* blush'd, and *Ulysses*, to maintain his Point, pursu'd, That *Juno* was jealous as well on Earth as in Heaven, and that *Venus* dally'd as well in *Paphos* as *Cyprus*; so that Women had generally the same Inclination, whatever part of the Globe they inhabited: so that his Conclusion was general, not particular.

“ No

‘ No more of this (interrupted *Priam*) for Women are always Interruptions of our Eyes and Discourse. But let them now be satisfy’d with employing the first in Silence, whilst *Achilles* proceeds to his Defence of *Liberality*.’ *Achilles* seeing the Aim of his Wishes, the fair *Polyxena*, silently expecting to hear what he had to say on that Point, without more delay, thus address’d himself to the Company.

‘ *Orpheus*, whose Musick was so charming, that the Poets tell us the Force of his Melody for a time made the guilty Ghosts below insensible of their Pain, when he went to solicit the Return of his *Eurydice*, tell us yet that he was so diffident, notwithstanding his wonderful Skill,

Trojan Tales. 185

‘ Skill, that he durst not tune his
‘ Harp before *Mercury*; whereas
‘ *Hypercion*, an unskilful Musi-
‘ cian, without fear ventur’d to
‘ dance before him to the Tune
‘ of his Pipe. Ignorance is al-
‘ ways the most bold and most
‘ forward in exposing it self. I
‘ speak this in regard of my self,
‘ whose want of Experience
‘ shou’d rather confine me to Si-
‘ lence, as to the Qualities of a
‘ perfect General, in the Presence
‘ of so many Warriours of more
‘ Time and Knowledg in that
‘ Affair. But while the In-
‘ tention is fair, and the Hear-
‘ ers of such Judgment, they
‘ will easily pardon my Perfor-
‘ mance, in a Task impos’d by so
‘ honourable a Company. The
‘ higher the Thoughts are, the
‘ sooner they are pleas’d; the
‘ Consideration of which, gives
‘ me

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‘ me the more Boldness in such
 ‘ an Audience to venture my
 ‘ Credit. Hoping therefore your
 ‘ Patience, I shall proceed to the
 ‘ Matter.

‘ *Linus*, the Son of *Apollo*, had
 ‘ such an Esteem for this Virtue
 ‘ of *Liberality*, that he expressly
 ‘ calls it an heavenly Influence,
 ‘ shed but sparingly on the hu-
 ‘ man Mind by the Gods: in
 ‘ this having an exact Resem-
 ‘ blance of their own Deities, in
 ‘ not sparing to impart to others
 ‘ what the Favour of Fortune
 ‘ had bestow’d upon them. If
 ‘ Covetousness be, as is on all
 ‘ hands allow’d, the Source of all
 ‘ Evil, the Rise of all Misfor-
 ‘ tunes, the Ruin of Common-
 ‘ wealths, and the Subversion
 ‘ of all politic Governments; *Li-*
 ‘ *berality*, its Contrary, must be
 ‘ the

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‘ the Source of all Good, and
‘ the Cement of all publick So-
‘ cieties. If from the former
‘ arise Injustice and Bribery,
‘ the Stain of the Conscience,
‘ Slaughters, Treasons, Breach
‘ of Amity, and a thousand o-
‘ ther Pests of human Life; how
‘ valuable a Jewel, how Divine
‘ a Motion, how noble a Vertue
‘ is then LIBERALITY, that
‘ preserves all these in a true
‘ and perfect Harmony and Con-
‘ cord? Prodigality indeed, that
‘ with a careless Profusion wastes
‘ the Fruit of long Time and
‘ much Labour, is a Moth
‘ that eats out the Endeavours of
‘ Mankind; so that some have
‘ call’d it the Fire of the Mind;
‘ so furious in its Nature, that
‘ it ceases not to burn as long as
‘ there is any combustible Fewel
‘ left to feed it; till from the
‘ Ashes

' Ashes it has made, spring up
 ' Poverty, Want, Distress, and
 ' Despair. Whereas *Liberality*,
 ' the very opposite to this Vice,
 ' keeps a Medium between that
 ' and Avarice, and so preserves
 ' Fortune, Fame, and Honour
 ' in their just and equal Pro-
 ' portion.

' So exquisite are the Princi-
 ' ples to be observ'd in this Ver-
 ' tue, that it is not enough to at-
 ' tain its Perfection by giving,
 ' but it must have an absolute
 ' Regard to the Time, Person,
 ' and Quality of both the Giver
 ' and Receiver. But in the Re-
 ' ceiver is the principal Point of
 ' *Liberality*; for if it take from
 ' him, that can ill spare it, or
 ' more than is due to the Merit,
 ' or without a Resolution to be
 ' grateful, did we our selves
 ' give Mountains, yet we can-
 ' not.

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‘ not be honour’d with the Title
‘ of Liberal : because by the
‘ greedy taking of unseasonable
‘ and unqualify’d Gifts, we dis-
‘ cover certain Marks of an in-
‘ satiable Avarice ; which *Lyci-*
‘ *cidus*, an *Athenian*, observ’d
‘ very justly, who being by his
‘ poor Neighbours presented with
‘ a great many Gifts, sent them
‘ all home again with a great
‘ many Thanks, saying to one
‘ of his Friends, do you not ob-
‘ serve how liberal *Lycidus* has
‘ been to day, in bestowing so
‘ many Gifts upon poor Men ?
‘ I have not (said his Friend)
‘ seen thee give any thing at all.
‘ But I have (reply’d he) re-
‘ turn’d those Gifts, which I cou’d
‘ not have accepted without the
‘ Prejudice of the Donors : im-
‘ plying, that Presents injurious
‘ to the Givers cou’d not be re-
‘ ceiv’d

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‘ ceiv’d without Dishonour and
 ‘ Scandal.

‘ *Poplicus* calls Liberality a
 ‘ Thief that secretly steals away
 ‘ the Minds of Men : his Reason
 ‘ is this, that all Degrees of Men
 ‘ are so addicted to Avarice,
 ‘ that the greedy Desire of Gain
 ‘ makes them cast their Eyes still
 ‘ on those Objects that glitter
 ‘ most with Riches ; and set
 ‘ their Opinions on those, with
 ‘ Partiality, whom Fortune has
 ‘ favour’d with great Treasures.
 ‘ Such (says he) as are blinded
 ‘ with this covetous Desire, are
 ‘ ty’d so strictly to the Purse of
 ‘ a liberal Man, that he may
 ‘ turn them to what use he plea-
 ‘ ses to make of them. Our An-
 ‘ cestors have had this Vertue in
 ‘ such esteem, that they look’d
 ‘ on that Day, on which they
 ‘ had

‘ had bestow’d no Benefit, as no
 ‘ part of their Lives.

‘ But to come more particu-
 ‘ larly to this Vertue, as it is ne-
 ‘ cessary to a Soldier, we must
 ‘ consider the End or Aim of all
 ‘ martial Desires. Old *Chiron*
 ‘ us’d to divide that into three
 ‘ Parts; the first and principal,
 ‘ *Honour*, generally aim’d at by
 ‘ all, but more particularly be-
 ‘ longing to the General, yet due
 ‘ to the lowest Soldier for his
 ‘ Bravery: the second, *Victory*,
 ‘ which Fortune gives as her
 ‘ Favour to the General, and
 ‘ Fame to the rest of the Sol-
 ‘ diers: the last and meanest, *the*
 ‘ *Desire of Spoil*, and of Trea-
 ‘ sures won by the Sword, and
 ‘ gain’d by the utmost Hazard of
 ‘ Life. The mercenary Soldiers
 ‘ ought to have this as a Recom-
 ‘ pence for Dangers, and an En-
 ‘ courage-

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‘ ment to hazardous and war-
 ‘ like Attempts. For if *Victory*
 ‘ and immortal *Honour* be the
 ‘ General’s share, how great an
 ‘ Injustice wou’d it be, to deny
 ‘ to the rest the Benefit of a little
 ‘ transitory Pelf?

‘ This was the reason, that
 ‘ when a noble General of the
 ‘ *Athenians* had gain’d a signal
 ‘ Victory, he wou’d not touch
 ‘ any part of the Spoil, but only
 ‘ one Sword; fairly dividing the
 ‘ rest among his Soldiers, saying,
 ‘ My Fellow-Soldiers, this I chal-
 ‘ lenge since I wrung it from the
 ‘ hands of my Enemy; all be-
 ‘ sides is your own, as the due
 ‘ Reward of your past Toils:
 ‘ for the *Athenian* Captains make
 ‘ War for *Honour*, not Treasure.

‘ The Mercenary, who carrys
 ‘ Arms for Hire, and who fears
 ‘ not for his common Pay to
 ‘ venture

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‘ venture his Life, in the very
‘ face of an Enemy; in having
‘ no more than his Wages, he has
‘ but his Due: so that if the
‘ Hopes of Plunder, and the
‘ Bounty of his General, did not
‘ encourage him in his Attempts,
‘ he would not so freely expose
‘ his Person to Hazard; and
‘ wou’d scorn, for so inconsidera-
‘ ble a Gain, to run on such im-
‘ minent Dangers.

‘ This was the reason, as I
‘ learn’d from *Chiron*, that *Zoro-*
‘ *aster*, that wise King of the
‘ East, in his great War with
‘ the *Egyptians*, gave rich Pre-
‘ sents even to the meanest of his
‘ Soldiers; promising them the
‘ Spoils of all *Egypt*, as the Reward
‘ of their Valour. And this Li-
‘ berality of his gain’d his point;
‘ for he return’d with that Tri-
‘ umph which he propos’d.

K

‘ What,

‘ What, indeed, does the Wis-
‘ dom of the General effect by
‘ his mellifluous and well-couch’d
‘ Orations, and various Policies?
‘ What does his Fortitude, by
‘ hazarding himself among the
‘ thickest of his Enemies, avail?
‘ He aims in this at his own
‘ Benefit, the Overthrow of the
‘ Foe; and may perhaps by it
‘ give some little Encourage-
‘ ment to his Men. But what
‘ reaps the mercenary and un-
‘ popular Man, if he be cove-
‘ tous, but Scars, Wounds, and
‘ Penury? Nay, what does the
‘ General get, if with a deep
‘ Insight he look into his Sol-
‘ diers Minds, but dissembled
‘ Love, conceal’d Hatred, inten-
‘ ded Contempt, and forc’d Cou-
‘ rage, rather to defend them-
‘ selves from Danger, than to
‘ hazard their Lives for his
‘ Safety,

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‘ Safety, Honour, and Glory?

‘ On the other hand, a General that is *liberal*, not only in giving his Men their Pay (which to withhold from them I esteem no less than Sacrilege) but also in dividing the Spoil (which I look on as their due) among them; which so ties the Minds of the Soldiers to him with a real and unfeigned Affection, that they esteem no Danger too great, nor any Attempt too difficult, nor even Death too much, to make a grateful Return to his Liberality.

‘ I remember that I have read of one *Cassius*, a *Barbarian* Prince, who making war upon a neighbouring King, penetrated with a Handful of Men into his Country, and even to his Camp: where, after a weak Resistance, he took him Pri-

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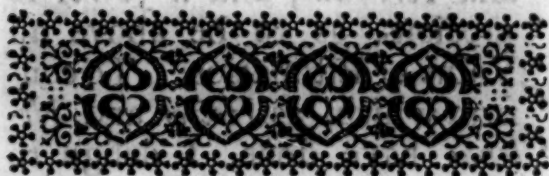
‘ soner ; but used him with a
 ‘ royal regard to his Dignity,
 ‘ blaming his Soldiers, who made
 ‘ no more Opposition for the
 ‘ Safety of their Prince.

‘ Afterwards sacking his Pa-
 ‘ lace, he found such vast in-
 ‘ exhaustible Treasures, as might
 ‘ have hired multitudes of Mer-
 ‘ cenaries for the Defence of his
 ‘ Country. So that taking no-
 ‘ tice of the Avarice of the Man,
 ‘ he turn’d all his Respect into
 ‘ Indignation ; he shut him up
 ‘ in the midst of his Gold, and
 ‘ let him there pine to death :
 ‘ saying, that he was worthy all
 ‘ Misfortunes and Miseries, who
 ‘ would not always maintain ten
 ‘ Legions of Soldiers to eat up
 ‘ those Riches.

‘ By this we find, what Con-
 ‘ tempt is the Lot of a covetous
 ‘ General ; whereas *Liberality* is
 ‘ an

‘ an Ornament both to *Wisdom*
 ‘ and *Fortitude*, and a Jewel so
 ‘ precious, as to be above all
 ‘ Value or Estimation. To con-
 ‘ firm which, as *Hector* and *He-*
 ‘ *lenus* have done, I design to
 ‘ give you a Tale, if you will
 ‘ favour me with your Patience.’
Achilles finding them all in ex-
 pectation of it, began it in this
 manner.





THE
T A L E
OF
ACHILLES.



HERE is a City in
Thrace, which was for-
merly govern'd by
two Kings ; among
whom, none made a greater fi-
gure in War and Peace, than
Eleu-

related by Achilles. 199

Eleuthernus : whereas his Companion in Empire, *Clytomachus*, was only eminent for his heroick Fortitude, and a Valour unshaken in the greatest Hazards and most arduous Undertakings. When there were any Wars, the Senate chose one of these two for their General that time, whom they chang'd as often as they judg'd it convenient.

Eleuthernus, whenever he commanded, came off with the Glory of Victory, and the Hearts of his Soldiers. His Stature was low, nor did he excel his Colleague in Courage or Wisdom: But then he was master of so signal a Bounty to all Men, but especially to his Soldiers, that his very Countenance was sufficient to raise up the Hearts of the most cowardly to the Combat. It was a Law in this State, that

260 *The Fourth TALE,*

all the Spoils of the Enemy were the General's Due, and the Soldiers had nothing but their ordinary Pay. But *Eleutherus*, tho he had obtain'd many Victories, never enrich'd himself with the Plunder of the Field, but divided that among his Soldiers, according to their Desert in the Battel. He had indeed that Love for Men of martial Thoughts, that he at his own Charge built Hospitals for such as should be maim'd in the Wars, that the Relief of those who had suffer'd in the Defence of their Country, should add a fresh Lustre to his Glory.

Thus he further extended his Liberality, to the giving Portions to the Daughters of such who had lost their Lives in the Battel; and in time of Peace, he was a Father to all those
whom

related by Achilles. 201

whom he commanded in the War.

But Envy, the secret Enemy of Honour and Mérit, angry as well at his Virtues as his Fortune, threw him as deeply into the hatred of the Senators and his Colleague, as he was in favour with the Soldiers and the People. For they suspecting that he aim'd by his Liberality to extinguish their Authority, and by stealing into the Hearts of the People, make himself sole and absolute Monarch of *Thrace*; they pass'd a Law, by which they did not only confiscate his Goods, but condemn him to a perpetual Exile.

Eleutherus hearing the Sentence of his Banishment pronounc'd, was resolv'd to vanquish the Malice of his Fortune by his Patience; pleasing himself, that when the Officers

202 *The Fourth* TALE,

of the Senate had made an Inventory of his Goods and Substance, the Value of them was not sufficient to bear the Expence of his Journey to the Place of his Banishment.

The Soldiers and common People hearing of this Injury done to *Eleutherus*, all in a Fury ran to their Arms; and then in large Multitudes flock'd to the Senate-House, vowing immediate Vengeance on those who had offer'd such Wrong to the best King, that they had ever admitted to the Copartnership of the Throne. *Clytomachus*, with the Senate, and the other Officers of the City, endeavour'd by Prayers and Threats to appease them, but in vain; till *Eleutherus* himself, preferring the Tranquillity of his Country before his own private Welfare, standing on the Steps that led up to

related by Achilles. 203

to the Senate-House, pacify'd
them with this short Oration.

‘ My Friends, Fellow-Soldi-
‘ ers, and Country-men, as fa-
‘ mous hitherto for your dutiful
‘ Obedience in Peace, as for
‘ your Bravery and Resolution
‘ in War; always esteem’d a
‘ Precedent of perfect Subjects,
‘ ever showing that just Reve-
‘ rence to those whom the Gods
‘ have plac’d over you, for the
‘ Administration of Justice and
‘ well ordering the Common-
‘ wealth; I mean the grave and
‘ wise Senators, and we the joint
‘ Kings and Generals of you our
‘ People. What Madness there-
‘ fore has incens’d your Minds?
‘ What Fury has goaded you on
‘ to this Uproar? What is the
‘ meaning of the Noise of Arms
‘ in the midst of Peace? unless
‘ desirous

204 *The Fourth TALE,*

‘ desirous of your own Ruin, ye
‘ intend to fall in civil Discord
‘ by your own Hands, whom
‘ your Enemies cou’d never conquer, united. What is it you
‘ seek? Who has offer’d you any
‘ Wrong? Do not the Senators
‘ sit to do Justice?’

The People would not suffer him to go on, but cry’d out aloud, *We have sworn to keep thee from Banishment, and to revenge the Injury offer’d thee by the Senators and thy Colleague; for it is thee whom we love more than all the Senators put together.* After this Noise was ceas’d, that he might be heard, *Eleutherus* went forward in his Speech.

‘ If it be for me (worthy Citizens) you have taken Arms,
‘ instead of gracing me with a
‘ Favour,

‘ Favour, you do me a very
‘ great Dishonour. In pushing
‘ this Immunity from Punish-
‘ ment, you render me more
‘ worthy of that which is in-
‘ flicted upon me. They have
‘ banish’d me as a Man, too po-
‘ pular for the Safety of that E-
‘ quality which our Constitution
‘ seems to require; and by your
‘ arming in this riotous manner,
‘ for one Man against all the rest
‘ of the Magistracy, you con-
‘ firm, that they had good rea-
‘ son for what they have done.
‘ They have sentenc’d me to Ba-
‘ nishment, and I am willing to
‘ submit with Patience to the Le-
‘ gislature of my Country. The
‘ Order of Government and the
‘ Good of Society requires, that
‘ Punishments must be, and sub-
‘ mitted to with Quiet, not Re-
‘ venge. Have I for forty years
‘ liv’d

206 *The Fourth TALE,*

‘ liv’d with Honour ; and must I
 ‘ now at last lose that Honour
 ‘ by your means, in the Infamy
 ‘ of Rebellion ? No, my loving
 ‘ Friends and Countrymen, if
 ‘ ever my Merits to you have
 ‘ been such, as to assure you,
 ‘ that I am your Friend, lay by
 ‘ your Weapons, and return e-
 ‘ very Man to his own House ;
 ‘ and then *Eleutherus* shall esteem
 ‘ you his Friends : otherwise, for
 ‘ ever take you for his Enemies.’

No sooner had he utter’d these
 Words, but every Man peacea-
 bly, tho sorrowfully, with down-
 cast Eyes return’d to his Home ;
 and *Eleutherus* in three days went
 away into Banishment.

Eleutherus had not been long
 in Exile, when a Rupture was
 made between this and a neigh-
 bouring Country. The *Thracians*
 muster’d

related by Achilles. 207

muster'd a great Army, and put
in Commission with *Clytomachus*
fix grave and wise Senators. *Cly-*
tomachus himself was a Man of
invincible Fortitude, and was
now furnish'd with not only all
manner of necessary Munitions
of War, but with Officers of
long Experience and Conduct.
They thus march to the Confines
of their Enemies Country, and
took in spight of a vigorous
Resistance a City of the Ene-
my full of rich Spoil; which
when the Soldiers expected to
share among them as they us'd
to do under the Command of
Eleutherus, Proclamation was
made, that no Man upon pain of
Death shou'd take one Penny,
but every Man return to the
Camp: which so amaz'd and
discourag'd the Men, that with
heartless

208 *The Fourth* TALE,

heartless Groans they went strag-
ling to their Tents.

But the Senators and their Of-
ficers entring the Houses, seiz'd
all the Treasure, and sent it home
in Waggon, in the View of the
Army.

The Enemy hearing of the
sacking this City, and uniting
their Forces, came and gave the
Thracians Battel, in a Plain not far
from the City they had taken;
and with such Force and eager
Desire of Revenge, that the
Thracians were forc'd a little to
give way. But *Clytomachus*, whose
Courage no Danger cou'd daunt,
with Words and wonderful Tes-
timonies of his Manhood, cut
down the Enemy in the fore-
most Ranks with such Fury, that
he plainly discover'd his Willing-
ness to conquer. The Sena-
tors on the other side imploy'd
all

all their Eloquence to encourage their Men with empty Words, but to very little purpose; for the Soldiers warily retreating, never made head against the Foe, but retir'd till they got into their own City, where they shut up the Gates, and but thinly man'd the Ramparts and Walls.

The Enemy not satisfy'd with so small an Advantage, laid siege to the City it self; encompassing it about with a double Trench, by that means either to oblige them to sally out to a Battel, or to yield themselves up to escape from the greater Evil of Famine. The Soldiers, careless and heartless, would scarce make any vigorous Defence on the Walls; which one of the Senators observing, summon'd them into the Market-place, and made them this Oration.

‘ Shall

210 *The Fourth TALE,*

‘ Shall we (said he) my wor-
‘ thy Countrymen, show our
‘ selves such Cowards, as to mea-
‘ sure our Thoughts by the Fa-
‘ vours of Fortune, or resemble
‘ those Hounds that at the first
‘ Fault give over the Chace?
‘ Shall the Foil of a little Skir-
‘ mish affright and dismay those
‘ Men who have been so long
‘ inur’d to Victory, as to be
‘ look’d on as invincible? Shall
‘ Dishonour tear the Laurel from
‘ our Heads, which we have
‘ worn in so many Triumphs?
‘ Shall that Enemy, who has al-
‘ ways dreaded our Forces, hold
‘ us begirt in a City like Bond-
‘ slaves? Shall we now be put
‘ in the darkest Records of In-
‘ famy, who till now have been
‘ celebrated in the brightest Pa-
‘ ges of Fame? No, no, my
‘ Fellow-

related by Achilles. 211

‘ Fellow-Soldiers, and Compani-
‘ ons in Arms as well as Misfor-
‘ tunes, let this Check be a Spur
‘ to Revenge; let us thirst with
‘ a passionate Desire, till with
‘ Conquest, or an honourable
‘ Death, we regain the Glory we
‘ have lost. Our Silver Hairs,
‘ weaken’d by the Blood we
‘ have formerly shed for the Safe-
‘ ty or Honour of our Country,
‘ shall not excuse us from hazard-
‘ ing our selves amidst the thickest
‘ of the Foe. Being therefore
‘ encourag’d by our Example,
‘ take up a manly Resolution to
‘ die; or sallying on the undisci-
‘ plin’d Enemy, deliver this City
‘ from Slavery.’

But the Covetousness of the
Senators had taken away all
Power of Persuasion from their
Words; for the Soldiers slip away,

212 *The Fourth TALE,*

way, as if they had not heard one word of what he said. *Clytomachus* observing this, with Indignation, drawing out his Sword, cry'd out to them in this manner: How are ye besotted, O ye Warriors of *Thrace*? How are your Ears so enchanted, that the Wisdom of the Senate can have no Influence on your Hearts? For shame seek not after Dishonour. Behold *Clytomachus*, your King and your General, will be the first Man that will enter the Trenches of the Enemy: This Sword, this Arm, this Heart shall lead you the way, and ensure your Success; as being more willing to die, than to undergo such Discredit. And if you are so obstinate, take, take this Blade, and immediately sacrifice my Blood, that dying I may shun that Shame, which for our Cowardice we are likely to incur. In

related by Achilles. 213

In vain did *Clytomachus* cry out in this manner, for the Soldiers went away, and, as melancholy Men, straggled about in the Streets full of Indignation and Mutiny.

They had not been long besieg'd in this manner, but *Eleutherus* had Intelligence of their Condition; and he, whom nor Injury nor Death cou'd hinder from wishing well to his Country, chose rather to run the risque of his Life, in breaking the Law, that had banish'd him, than let his Country lie in Distress, and under the Infamy of Cowardice, and want of a true Sense of Honour. *Eleutherus* therefore arriv'd in a poor and mean Apparel, as a Native of *Thrace*. The Enemy having taken him up, and brought him before the General, he fully persuaded them, that he was a poor Inha-

214 *The Fourth TALE,*

Inhabitant of *Theſſaly*; whither he was haſtning, at ſuch eaſy Journies as his Ability wou'd permit: ſo that they gave him free liberty to paſs and repaſs where he pleas'd.

Eleutherus continuing thus among the Enemy, and hearing that the City began to want Proviſions, and that the mutinous Soldiers were going to ſurrender it up to the Foe, on certain Conditions, in ſpight of *Clytomachus* and the Senate; getting cloſe to the Walls late in the Evening, he call'd to a Centinel, and told him, that he had a Letter to deliver from *Eleutherus* to the Soldiers of *Thrace*. Why, Villain (ſaid the Centinel) *Eleutherus* is baniſh'd, and far enough from this Place. That *Eleutherus* is baniſh'd, is true (reply'd he) but it is as true, that he is
re-

related by Achilles. 215

return'd, and taken Prisoner by the Enemy, and must suffer Death to morrow by eight in the Morning, if not set free by his Friends the Soldiers: for Confirmation of my Words, deliver this Letter | to his Son, who, knowing his Father's Hand, may both read it and witness it to the Soldiers.

The Centinel hearing so good Reasons to persuade him, took the Letter of him, and then *Eleutherus* retir'd secretly again to the Enemy's Camp.

As soon as Day appear'd, the Centinel went with the Letter into the City, and sought out the Son of *Eleutherus*, who was then only a common Soldier, and gave him a full Account of what had pass'd, and the Letter; which finding to be writ in his Father's Hand, taking the Centinel with him,

216 *The Fourth* TALE,

him, summon'd the Soldiers by Sound of Trumpet to the Market-place; where he inform'd them whose Son he was, and what had pass'd the last Night between the Centinel and the unknown Person, of his Father's Imprisonment, and the Speediness of his Death: for Proof of this, he read the Letter from *E-leutherus*, in the following Words.

‘ **T**HE Distress of my Country
 ‘ reaching my Ears in the
 ‘ Seat of my Banishment, where
 ‘ I liv’d poor, and as contented
 ‘ as I cou’d do, so far from my native
 ‘ Soil; such was the Care I
 ‘ had of the Commonwealth,
 ‘ that I chose rather to die by
 ‘ breaking the Law of my Banishment,
 ‘ than not to endeavour to attempt something for
 ‘ the

related by Achilles. 217

‘ the Service of my Country.
‘ Honours are not ty’d to Times,
‘ nor Courage to Places: Death
‘ is sweeter than Discontent, and
‘ I esteem it more glorious to pe-
‘ rish by executing my Well-
‘ wishes for *Thrace*, than to lie
‘ quiet and safe in my Exile.
‘ The Enemy has been victori-
‘ ous, which gives me little Pain,
‘ since the Favours of Fortune
‘ are short and inconstant, and
‘ her Frowns this moment give
‘ Assurance of her Smiles the
‘ next. The *Thracians* have been
‘ worsted: What of this? Men
‘ are subject to the Pleasure of
‘ Opportunity, nor have they
‘ always Prosperity to befriend
‘ them. Time changes, and
‘ there is more Honour gotten
‘ in a moment, than has been
‘ lost in a month. The *Thracians*
L are

218 *The Fourth* T A L E,

‘are ramper’d up like Cowards
 ‘within their Walls : This,
 ‘Countrymen, is that which
 ‘pierces *Eleutherus* to the Soul;
 ‘this is that which wrings his
 ‘very Heart. Yet, my Fellow-
 ‘Soldiers and Countrymen, *E-*
 ‘*leutherus* in Bonds, in the hands
 ‘of the Enemy, ready to die, is
 ‘griev’d at this Disgrace, and
 ‘blushes more to hear the *Thra-*
 ‘*cians* call’d Cowards, than to
 ‘hear them pronounce his Sen-
 ‘tence of Death. Once, worthy
 ‘Soldiers, you fought to free me
 ‘from the hands of the Sena-
 ‘tors, who were my Friends and
 ‘Countrymen; now deliver me
 ‘from the hands of my Ene-
 ‘mies and yours, who intend to
 ‘kill *Eleutherus*, whose Liberali-
 ‘ty was the Cause of your Fa-
 ‘vours. This, if I obtain, I only
 ‘pro-

related by Achilles. 219

‘ promise in Return to be thank-
‘ ful. Farewel.

ELEUTHERUS,

Friend to the *Thracians*.

No sooner had his Son read this Letter, but the Soldiers shouted at the very Name of *Eleutherus*; and pulling his Son from the Place where he stood, made him their Leader. The Senators and *Clytomachus* hearing the Alarm, were surpriz’d at the Matter, till they were inform’d of every Particular that had happen’d; they went into the Market-place, where they found the Soldiers in Arms, and in Array ready to march out of the City-Gates to assault the Enemies Trenches: but *Clytomachus* was willing to

210 *The Fourth* TALE,

Stop them awhile, that the manner of their Sally shou'd be better consulted, but he cou'd not prevail; and breaking down the Ramparts, crying out *Eleutherus*, liberal *Eleutherus*, they sally'd out like Madmen, and very much unlook'd for by the Foe; who made as vigorous a Stand as their Surprise would permit: but the *Thracians* making so resolute and valiant an Onset, they were soon put into Confusion, and such a Slaughter made among them, that there was scarce one Man left to carry home the News of so dreadful a Carnage.

The Retreat being founded, *Eleutherus* presented himself to the *Thracians*, who receiv'd him with the most loving Submission, and he return'd them Thanks with so fatherly an Affection, that they calling to mind the Injury

related by Achilles. 201

jury done him by *Clytomachus*, and the Senators in his Banishment, and their depriving them of the Plunder of the Enemies City, which their Valour had taken Sword in Hand, that like Men possess'd with some Fury, they run before *Eleutherus* into the City, and put the Senators and *Clytomachus* to the Sword, presented their Heads to their beloved *Eleutherus*, who with Tears disallowing of their Disobedience, and in angry Words showing himself offended, was compel'd by them to accept the Crown singly in himself. And as he had thus built him a Throne by his Royal Liberality, he always afterwards maintain'd it in the Peoples Hearts by his Bounty.

L 3

ACHIL-

ACHILLES having thus ended his Story, the aged *Priam* standing up, gave his Opinion of all the Discourses of these Heroes in the following Manner :

‘ Worthy *Grecians*, tho I am
‘ not call’d to be Judge in this
‘ Controversy, yet permit me
‘ with Freedom to say, that such
‘ a perfect Division of Qualities,
‘ or rather Virtues, necessary to
‘ make a compleatly accom-
‘ plish’d General, has been laid
‘ before us with such Advantage,
‘ that it is no easy matter to de-
‘ cide which has the just Right
‘ to Superiority. For it is Wis-
‘ dom that disposes every thing
‘ in its due Order and Place,
‘ and gives an Insight into fu-
‘ ture Events, to prevent the Evils
‘ of bad Conduct, or prepare the
‘ Ad-

Trojan Tales. 223

‘ Advantages that Fortune may
‘ offer ; yet it is but a Shadow
‘ drawn by a Pencil, if Fortitude
‘ or Valour put not that into
‘ Action which was by *Wisdom*
‘ design’d. Neither can these
‘ two be of any long Continu-
‘ ance in good Success, if *Libera-*
‘ *lity* keep not up the Hearts of
‘ the Soldiers to attempt what-
‘ ever is necessary, in spite of
‘ the Difficulties and Dangers
‘ that perpetually present them-
‘ selves in all military Expedi-
‘ tions. From these Premises we
‘ may therefore conclude, that
‘ no Man can arrive at the per-
‘ fect Character of a great Gene-
‘ ral, if he be not *Wise, Valiant,*
‘ and *Liberal.*’

All the Company declar’d their
Satisfaction in this grave and ju-
dicious Determination of *Priam* :

L 4

But

But he raising his Voice once more said— Noble Lords of Greece and Troy, tho I have declar'd my Decision of your Controversy about *Wisdom, Courage, and Liberality*; yet give me leave to add a fourth Quality in a General, of as much, if not greater Importance than all the rest; I mean RELIGION, Piety to the immortal Gods.

There was never yet any Founder of a People or Nation, any great and wise Legislator, who has not had a peculiar Regard to the establishing just Notions of the Supreme Governors of all the World, the immortal Powers, who are the Disposers of all our Actions; for Religion is the surest, nay, only certain Cement of civil Society. The Greeks are too wise a People to neglect their
‘ Appli-

Application to the Gods in all
 their Undertakings: we have
 heard of what *Agamemnon* has
 suffer'd in his own Family to
 appease the Gods; and *Iphige-*
nia is too late an Instance to
 leave any room for us to think
 I need make use of many Ar-
 guments to prove this Point.
 Those Monsters in Nature,
 who condemn the Gods, and
 despise their Assistance, are too
 few in Number, and have
 been too remarkable in their
 Punishments, who like the Gi-
 ants durst make War with
 Heaven, to be of any force with
 Men of Reason. What Cou-
 rage indeed, or what Success
 can those Soldiers want, who
 are satisfy'd that the Gods fight
 for them? they must, nay, al-
 ways have been invincible.
 But there never was a more

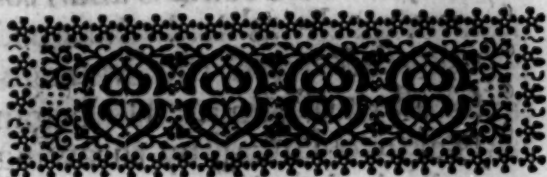
226 Trojan Tales.

‘ eminent Proof of this than
 ‘ *Theoſetheus*, King of the *Soli-*
 ‘ *means*, a People inhabiting the
 ‘ utmoſt Bounds of *Asia* on the
 ‘ Confines of *Ægypt*; whoſe Sto-
 ‘ ry I ſhall here give you.



T H E

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THE
T A L E
O F
P R I A M.



HEOSETHEUS was
the very weak Suc-
cessor to a very wise
and magnanimous
Prince; he was perpetually the
Property and Tool of his Mini-
sters of State, so that the Happi-
ness

228 *The Fifth* TALE,

ness of the *Solymeans* entirely depended on the Goodness and Honour of such as had the good Fortune to have the Management of their King. He began his Reign, as usual, by throwing out all those wise Heads whom the former Prince had employ'd, excepting one, whom he had newly introduc'd into State-Affairs, as foreseeing the whole wou'd be devolv'd upon him by *Theopse-theus*; whose Favourite he had been by Prescription, and over whose Will and Understanding he had an absolute Ascendant.

Sophocirctes (for that was his Name) tho he had been bred from his Childhood to Arms, was yet an accomplish'd Statesman; and he soon found that the Measures of the new Ministry wou'd never conduce to his Glory, and his Nation's and Prince's Honour
and

related by Priam. 229

and Security; and therefore soon by his Influence restor'd the wise Heads laid aside by the young Prince.

The better to understand my Story, it is necessary that I lay before you the State of the *Soly-means* in regard of their Neighbour *Amasis*, a formidable King of Egypt; a Prince of no Faith, nor any Regard to Religion or the immortal Gods.

There had been frequent Wars between this King and the *Soly-means*, and with various Success; till *Amasis*, by the Force of his Gold, and the Success of his Treachery, was become so terrible, as to want little of bringing all the Countries about him into an entire Subjection to his Power: to which, unless the *Soly-means* wou'd patiently submit, there was nothing to be done but to take

230 *The Fifth* TALE,

take vigorous Resolutions of entering into a War, not to be determin'd but with the Reduction of the exorbitant Power of the *Egyptian* Monarch to such Bounds, as might render him incapable of disturbing the World with his Ambition.

Sophocirctes was so sensible of the Necessity of this War, that he engag'd his King heartily in it, and was made Generalissimo or Commander in Chief of all the *Solymeans* Powers.

The Army is rais'd, warlike Stores are provided, and the General, with the highest Prudence, transports the War into the Enemies Country. But first Sacrifices are offer'd to the immortal Gods, and their Advice demanded by the Holy Priests of their Religion, without which the *Solymeans* never undertook any Expedition.

Sopho-

related by Priam. 231

Sophoeirctes with his Army was now entering the Frontiers of *Egypt*, when his Scouts brought him word, that the General of *Amasis* (a Man of redoubted Courage and Conduct, and very great Experience) was intrench'd in a very advantageous Situation, and by that means stopt up all Access to the Country of the Enemy, unless he cou'd be beaten, or oblig'd by Stratagem to quit so considerable a Post. *Sophoeirctes*, not at all daunted, drew out his Men in Battel Array, and march'd up to the Enemy, secur'd by Marshes, fortify'd Villages, and Mountains inaccessible. There was but one way to attack them, and that so narrow, that the *Egyptian* General made a scornful Jest at the Madness of the Attempt. He had 100000 Men under his Command,

232 *The Fifth TALE,*

mand, whereas the *Solymeans* were not 40000 strong; which, with the Difficulties of the Place, made their Assault ten times more hazardous than the Force of the *Egyptians*, so much superior to them in number.

Saphoeirêtes, in the sight of the Enemy, offer'd Sacrifice to the Gods, and demanded their Assistance by all the holy Rites of religious Worship; which the *Egyptians* derided, and call'd out to them, that they had no need to invoke the Gods to get over the Morasses, for they would themselves make them Bridges to come to them.

The Sacrifices over, every Soldier seem'd to have the Force of twenty Warriors inspir'd into his Heart; and finding all the Omens promise Success, sure of the Victory, they advanc'd

to

related by Priam. 233

to the Enemy with their main Body, whilst a Party of two or three thousand were conducted, by secret ways, to the top of the seeming inaccessible Mountains.

The Battel grew warm, the *Solymeans* on every side press the Foe, who retire, without much Confusion or Terror, to the Body of their Forces, where the Fight grew more fierce and bloody; the *Egyptians*, by their Numbers, stopping the Progress awhile of the brave *Solymeans*; when those, who had climb'd up the Mountains, were seen descending in good martial Order; and with terrible Shouts, calling out aloud on the Gods, fell on the confounded *Egyptians*, and soon put the Army to flight. Nothing was to be seen on every side but Blood and Slaughter:
those

234 *The Fifth* TALE,

those who fled from the Sword, were drown'd in the adjacent Flood: so that of all that numerous Army, there was only a Body of about thirteen thousand Men got away farther into the Country, leaving all their Generals Prisoners, or dead in the Field of Battel.

The Consequence of so notable a Victory, was, that all the Country round submitted to the Victor; nor was there any Fortrefs so strong as to give the Garrison Assurance enough to hold out till *Sophoeirêtes* came before it. He therefore sent out Parties to pursue the flying Enemy, till they thought it not Prudence to venture any farther into the Country where they were Strangers.

This wonderful Success, in the first Campaign, brought not only

only great Joy to the *Solymeans*, and their King, but much confirm'd the Power and Interest of *Sophoeirctes* in the Prince and People; publick Honours were decreed him, and solemn Thanks return'd to the immortal Gods, who had so visibly and so miraculously fought this Battel for them.

All things were soon ready for an early Campaign, and the General return'd to the Army, with fresh Hopes, and as large Expectations. *Amasis*, tho he had receiv'd so terrible a Blow, was too mighty a Prince to be humbled or disabled by one Year's ill Success. He therefore had in readiness two Armies, more formidable than that which the *Solymeans* had destroy'd. Fresh Generals were sent to command them, of no less Experience,

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rience, Conduct, or Valour, and large Bounty-Mony dispers'd among the Soldiers to give them fresh Courage, with Promises of large Immunities, if they cou'd drive the *Solymeans* out of *Egypt*.

Sophoeirctes having perform'd the usual Duties to the Gods, and garison'd and secur'd all the Places he had subdu'd, began his March farther into the Country. *Sesostrius*, the present General of the Army of *Egypt*, that he was first to pass, was of Opinion, that the former Battel was lost by suffering the Army to be attack'd; it being his Opinion, that the Assailants had ten to one the odds of those who were assaulted. He therefore resolv'd to seek *Sophoeirctes* out, and if not first fall on him, yet at least to come to a fair and open Battel in the Field; where
his

his Numbers might be of more use to him, than they cou'd be when clos'd up in an Intrenchment.

It was now almost Night when the two Armies came in view of each other, and therefore too late to begin a Fight, that must be so soon put an end to by Darknes. The *Egyptians*, full of the Advantage of their Numbers, and Contempt of the Smallness of the *Solymians*, pass their time in Songs of Triumph, and discourfing how they shou'd dispose of that handful of Enemies, which the Fortune of their Great King had now put into their hands.

The *Solymians*, on the contrary, imploy'd their Time in Prayers to the Gods for Success, and in hearing the Exhortations of their General; who assur'd them, that the Number of the Enemy

238 *The Fifth TALE,*

Enemy serv'd only to increase their Glory and their Riches ; for the more they were in Number, the greater must the Spoil be : that they and their Prince were Contemners of the Gods, who must of consequence fight their Battel for them ; and then what wonder cou'd it be, that much more formidable Armies shou'd fall before them, when each Hand was directed by some immortal God, whose Force alone was sufficient to destroy a whole Army ? Be bold therefore, my Fellow-Soldiers, be brave, be confident, the Gods and you fight only the Effeminate and Atheistical *Egyptians*.

Having made this Exhortation, and the Sacrifices being over, and lucky Omens given by the Gods, an hour before day they set on *Sesostris* with such Shouts,

related by Priam. 239

Shouts, and such Force, that assaulting him on three Sides at once, there was scarce any Resistance made: for by that time Day appear'd, the *Egyptians* were dispers'd, and *Sesostris* with much ado fled to another Army of *Amasis*, which was within twenty Miles of this Battel.

The same follow'd here as did the former Campaign; whole Countries and Provinces submitted, wall'd Towns open'd their Gates to him, and nothing but Victory and Triumph was seen in the Dominions of the *Solymians*.

I shou'd be too tedious, to recount the particular Miracles done by the Gods in favour of their *Solymians*. Every Year was but a new Scene of Glory to *Sophocirctes*, of Power and Safety

240 *The Fifth* TALE,

ty to the *Solymians*, and Dejection to *Egypt*; for the Enemy were now come within three-score Miles of *Memphis*, his Capital City, and one Campaign more must have brought him to such Terms of Peace, that he cou'd not have been able to break it, or disturb the *Solymians* for many Ages to come.

These foreign Acquisitions, tho' of so great importance to the Happiness and Security of the *Solymians*; these miraculous Successes, which declar'd the Hand of Heaven in each of them, so beneficial to them, had no force in their weak Understandings, to hinder them from falling out with their own Happiness, and throwing all these Blessings back to Heaven with Disdain, as Injuries and Losses, not Advantages to be wish'd for.

This

related by Priam. 241

This Disposition of the *Soly-*
means was not unknown to *Ama-*
sis, and he took care to improve
it to his Deliverance, from an
impending Mischief which no-
thing else cou'd prevent.

There was a cunning, con-
triving, crafty Person, by name
Panurgus, who had so far in-
sinuated himself into the Favour
of his Prince, by studying his
Humour, and humouring all his
Weaknesses, that *Theoſetheus* had
bound up his Soul in his Advice.
This King, tho very weak, was
very religious, and very suspi-
cious of his Power: *Panurgus* at-
tempts him both these ways,
first by accusing *Sophocles*, and
all the Ministry, as Enemies to
Religion, and the General as de-
signing a Power over his Prince,
inconsistent with his Royalty.
In this he was seconded by his

M

Crea-

242 *The Fifth* TALE,

Creatures, whom he had plac'd
about the King, to be sounding
in his Ears the Ambition of the
General; that the War was bur-
densom to his Subjects; that
Egypt was sufficiently reduc'd;
and that to proceed farther,
was only to dethrone him, which
was unworthy a religious Prince
so much as to think of. To this
they add a lively Description of
the necessary Effects of War, the
Destruction of Thousands every
Year destroy'd in Battel, and
such sort of Topicks, as were most
likely to work on a compas-
sionate Mind, not directed in its
Views by Reason, but Fancy.
Panurgus thought it not suffi-
cient to secure the Prince, but
made his Application to the
Priesthood likewise; insinuating,
that if he were at the Head of
Affairs, they should find much
S M more

related by Priam. 243

more Deference paid to their Character; they should be admitted into a share of the Administration, and have a more extended Power over the People, than the present Ministry were willing to allow them: That there was such a Strictness of Discipline now expected from them as was inconsistent with the Frailties of human Nature; which tho they shou'd indulge under his Administration, the People shou'd not dare to enquire into their Actions tho ever so barefac'd, without the Imputation of Atheists, and Contemners of Religion and their Order.

These and the like Assurances from *Hanxgus* soon engag'd the noisy thoughtless Part of the Priests in his Cause so warmly, that they quickly corrupted the People to declare those very Men who

M 2

had

244 The Fifth TALE,

had done all this by the Influence of the immortal Powers, and were strict Observers of the Laws and Religion of their Country, to be stigmatiz'd as Men without Religion, and Enemies to the Priesthood.

These Measures being taken, and the King and Priesthood fix'd on his side, the wise Ministers of State were thrown aside; *Sophocrites* laid by; and the War without him not being to be carry'd on, a Peace is clapt up with *Amasis*, which left him more powerful than he was before his Losses.

Peace is made in great haste; but none of the Effects of Peace fell on the Land of the *Soly-means*. The noisy Joys of a Party serv'd only for a Day, and left a Gloominess in every Order and Rank of the People, that seem'd to portend a sudden Dissolution

of

related by Priam. 245

of their Happiness, and their Subjection to some Circumstances very disagreeable to a People us'd to Plenty and Riches. The Ties of Religion grew so weak, that it was enough to gain the Imputation of a Dissembler, even to speak of the immortal Gods with that Deference and Respect which becomes a Creature to use to the Supreme Powers of Heaven.

Thus as Religion had gain'd the *Solymean* Power, Glory, and Victory in War, the want of it made them dwindle away in Peace, and know less of Plenty and Riches than they did in the most burdensom Part of so necessary a War.

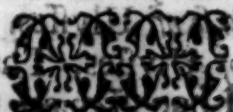
Thus I hope I have made out, in *Sophocles*, how necessary it is for a General to be religious, who

246 *The Fifth TALE.*

by that alone vanquish'd the Con-
duct, the Valour, and Bounty of
the *Egyptians*.

TWhen Priam had done, they
all allow'd the Justice of his O-
pinion; and the Evening coming
on, the *Greek Ladies* and *Heroes*
took their leave of the *Trojans*,
and return'd to their Camp, very
well satisfy'd with their Enter-
tainment.

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